

THE
HAZARD
OF A
Death-Bed-Repentance,

ARGUED

From the Remorse of Conscience of W———
late D—— of D——— when Dying ; the
Earl of Marlburg, the Lord Rochester, Sir Dun-
comb Colchester, and John Hampden, Esq; former-
ly Knight of the Shire for Bucks.

With many Original Papers wrote by them, when
in Health, and left under some of their Hands,
as a Testimony to the World, of their hearty Con-
trition for their mispent Lives, &c.

WITH

Serious Reflections on the Adulterous Lives of the
D—— of D———, and others.

BEING

A full Answer to Dr. K———'s (now B——— of
P———) Sermon Preach'd at the D——'s Fu-
neral.

In which is fully resolv'd that Nice Question, *How far a Death-
Bed-Repentance* (such as was that of the D—— of D———)
is possible to be sincere?

To which is added

Conjugal Perjury, or an Essay upon *Wloredom* ; Address'd to the
Husbands of Quality that keep MISSES.

I withstood him to the face, because he was to be blamed. Gal II. 11.

The Tenth Edition.

Printed for J. Roberts, near the Oxford-Arms in Warwick-Lane.
Price 1 s. 6 d. M.DCC.XXVIII,





THE P R E F A C E.

B E I N G

Further Remarks on Dr. K——'s Sermon Preach'd at the Funeral of W—— late D--- of D-----.

THE First Part of my Answer to Dr. K——'s Sermon Preach'd at the Funeral of W—— late D—— of D——, coming to a Third Edition in six Weeks, it has encouraged me to compleat my Remarks on the Doctor's Sermon in the following Sheets, which I entitle 'The Hazard of a Death-Bed-Repentance further argued, from the late Remorse of W—— late D—— of D——.

I don't know how Dr. K—— will approve of either my First or Second Answer to his Sermon Preach'd at the D——'s Funeral; but whether he likes them or not, I could not be true to my own Principles, nor to the Truth it self, (which he has so grossly mistaken with Respect to the Death Bed Repentance of Men of Distinguish'd Sense and Judgment) without making some further Remarks on several unsound Passages in his Sermon, presuming, if a Clergyman dare be so bold to publish Error, a Layman may take the Boldness (or be so MAD) to vindicate the Truth; which the Doctor has so perverted with Respect to the Death Bed Repentance of Dukes and Lords, &c. that his Mistake in expounding his Text would make one think that he made his Sermon before he chose his Text. However, I hope the Mistaken Doctor (whom in all other Respects I believe to be a very Pious and Learned Divine) will not take it amiss that I Publish A second Answer, or Further Remarks on the Sermon he Preach'd at the Duke's Funeral: In which Sermon the Doctor has dealt with the D—— of D—— as Apelles the Painter did with Antigonus,

gonus, who Painted that Part of his Face which was comely, but hid most of his Deformities. 'Tis true, the Doctor was thus Partial in drawing his Picture, and for that Reason was the more excusable; for I think Divines should descend more to particular Cases in their publick Preaching than many of them do, if they did not aim more at a learned and exact Method than a plain and Edifying Discourse.

* In his Excellent Sermon lately preach'd at the Consecration of the Right Reverend Father in God, William Lord Bishop of Chester. Sold by Tho. Speed, in Exchange Alley, Cornhill.

¶ In the Preface to the First Vol. of his Epistles.

Trapp observes) sin not only if they represent Good and Evil falsely, but if they decline or avoid the Opportunities of representing them truly: If they be silent when their Duty calls them to speak, only prophesy smooth Things. Consider, says, Thomas a Keimpis, whose Servant thou art, and what a Glorious Character thou hast received by Imposition of the Bishop's Hands; for thou art advanc'd a Priest for Noble and Religious Purposes: Be Faithful therefore in the Execution of this weighty Trust; for being thus distinguish'd, it will be expected that the Sanctity of thy Manners, the Severity of thy Virtue, the Conquest of thy Passions, and the Perfection of thy Holiness, should distinguish thee as visibly and as eminently as thy Garb and Profession; and thou shouldst be cloath'd and adorn'd with that Righteousness, that Innocence, that Gravity, of which thy Robe is a significant Emblem.

Now, if the Office of a Minister be thus Sacred, why (with Submission to such Clergymen who Saint Rakes and Libertines, meerly because they were Men of Quality) should not a Minister that is Preaching against any particular Sin that he knows One Man in his Congregation to be more guilty of than any of the Rest, speak plainly to him as the Prophet Nathan did to David; and say, Thou art the Man? For some must be reprov'd openly that others may fear. 1 Tim. 5, 20. Them that sin rebuke before all, that others also may

" 'Tis the Business (says Mr. Milner *) of those who are Consecrated and Ordain'd to Holy Offices, to declare and defend the Truth, to discover and confute Error, to reprove and reform the Vices of the Age in which they live; to encounter Irreligion and Prophaneness, to detect Formality and Hypocrisy, and to Rebuke with Authority, &c.

" I hate (says Bishop Hall ¶) a Divine that would but please; and withal think it impossible for a Man to profit that pleaseth not. Those who are dedicated to the Ministry (as Mr.

The P R E F A C E.

V

may fear. *No Man is too Great or too Good to be told of his Sins.* Mr. Franklyn † reprov'd King Charles II. for his Whoredoms, and he thank'd him for daring to be so faithful.

† An Eminent Nonconformist Minister.

If then what I have said be true, and the Sense of the Honest Part of the Kingdom, the Reader cannot think any Liberty I have taken too Bold or Reflecting ; for Truth is never so, tho' it may be sometimes unreasonable : But he must own I have asked the Impartial Man in giving Whoredom and Mifs-keeping its due Character. Or suppose 'twere a Fault in a Layman of my mean Abilities, to be thus bold in exposing the Adulterous Life of W—— late D—— of D——, yet sure I am 'twas below Dr. K—— (God's Embassador) to use any servile Insinuations, or smoothing Arts, in the Delivery of his Embassage : God's Voice ought to be utter'd as the Law and the Gospel were. To bespeak and to beg an Auditory, may well enough become a Prisoner at the Bar ; but it's far beneath the Majesty that a Judge represents. And therefore the Evangelist acquaints us, that the Reason why the People were astonished at Christ's Doctrine was, Because he taught them as one having Authority, and not as the Scribes, Mat. vii. 28, 29. And the Rulers of the Jews, when they saw the Boldness of Peter and John, and perceived that they were unlearned and ignorant Men, they marvelled, and they took Knowledge of them that they had been with Jesus, Acts iv. 19. Where you see that the Boldness and Authority with which the Apostles spoke, was judg'd a sufficient Argument that they belong'd to Christ, who had himself used that same Liberty before. And therefore, if Dr. K——, or any other Clergyman, would be took for a Minister of Christ, let him also take the same Method that his Predecessors took : Let him never reason of Righteousness, Temperance, and Judgment to come, but so as to make the proudest Felix tremble. Which Hint does justly reprove such Dignified Persons as can use their Authority severely enough against all the Inferior Clergy ; but when they themselves come to preach either before some great Man, or at Court, can be well enough content to let go their Authority, and only to tell them of this or that Thing in General, without ever telling them, Thou art the Man.

Tho' there be no Sin of itself truly small ; (for the least unrepented Sin is of itself Damnable) yet, because a Man's Bosom Sin (whether it be Lust, Avarice, Pride, &c.) is most dangerous, and does him most Harm, therefore it is every Minister's indispensable Duty to Preach boldly against those Sins that his Hearers are most guilty of. That Clergyman that tells his Hearers of such Faults as few or none of them are guilty of, and does not boldly tell them of such as most. if not all of them, are Notorious for ; He does after the same manner, as if a Physician should apply himself to the Cure of his Patient's sore Finger,

without ever taking Notice of his Mortal Wounds; which, how ill you'd take it in your Bodily Concerns all Men know: And why you should not take it as ill in your Spiritual Affairs, is (by Dr. K——'s leave) an Instance of the Greatest Madneſs, and has more of the Lunacy in it than Dr. K—— will be able to prove in my Answer to the Sermon preach'd at the Duke's Funeral.

*And therefore, as every Miniſter would avoid that heavy Cenſure of Preaching ſmooth Things, and of pleaſing rather than diſturb- ing Men in their Sins; that is, as he would avoid the Cenſure of miſleading the meaner ſinful Wretches, as well as the Men of diſtinguiſh'd Senſe and Judgment, ſo let him be ſure to preach moſt againſt thoſe Sins that his Hearers are moſt guilty of; the Reformation of which will do them moſt good, and will procure him a Character of a good and faithful Servant. And therefore, when St. John Baptiſt ſpoke to Herod, of all his other Sins, he pitch'd upon that which he lov'd moſt, his Inceſtuous Marriage: And when his Fore runner Elijah ſpoke to Abab, of all his other Sins he pitch'd upon that which he lov'd moſt, Naboth's Vine- yard; and of all David's Tranſgreſſions, Nathan tells him of none but his Murder and Adultery: And therefore, if there be in Da- maſcus, or Moab, or Ammon, or Tyruſ, or Fadab, or Iſrael, three or four Tranſgreſſions more notorious than the reſt, they are all to be told of thoſe more than of all the reſt; as you have it at large in the Prophet Amos. For, when Sins do once begin to grow to an Head, and become in Faſhion, they are too boldly and ſeverely dealt withal. An ordinary Concern in ſuch a Caſe is no better than ſilence; and ſilence in ſuch a Caſe is no better than downright Flattery: And to hold our Peace in ſuch a Caſe, is all one as to cry aloud, Peace, Peace. To let Herod go unre- prov'd for his Blaſphemous Oration, is to flatter him; and to flatter him, is to ſay, *This is the Voice of God, and not of Man*; and that makes Work for nothing leſs than a Deſtroying Angel.*

Mr. Rogers ‡ ſpeaks of a Law made
 ‡ In his mournful Epi- in a certain Town, that none ſhould
 ſtle to *Purleigh* in *Effex*, bring a Rumour of the Enemy's coming
 P. 233. upon Pain of Death; and this was be-
 cauſe they had before ſome falſe Alarms;
 but at laſt the Enemy came ſuddenly and deſtroy'd them all: So
 that it was a Proverb, *Here ſtands a Town deſtroy'd by Silence*.
 If Impartiality in expoſing Vice in a Duke or Lord, be
 accounted Boldneſs by ſuch an Eminent Clergyman as Dr.
 K—— (or why elſe did he forbear expoſing the Duke's Whore-
 doms, and warning his Hearers againſt them?) 'tis to be fear'd
 the Town Mr. Rogers ſpeaks of will not be the only Place *deſtroy'd*
by Silence: For, as a Painter of Old being ask'd who taught him
 his Art, answer'd, *The People*; for that he was forc'd to ſtudy
 how

The PREFACE.

vii.

how to please their Fancies : So may some Ministers say we get this Living and t'other Living, and sometimes Four or Five, by smoothing over our Patron's Vices.

If Dr. K—— should here say, this Reflection is undeserv'd, as no Duke, or Lord, will bear to be boldly told of their Sins——

To this I answer, Men of Quality that keep Misses will and must bear to be told of their Whoredoms, but some Dignify'd Clergymen will never do it. No, (Reader) there is such a Duke's Friendship to be lost, such a Lord's Hatred to be incurr'd, and such a great Placet to be deprived of; and these Prudential, (in plain English, that is, these selfish) vile Motives do hinder Men from the Right and Conscientious Discharge of their Duties: And therefore the Apostle being well aware of this, and knowing that Men would be very loth to displease their Superiors, by telling them impartially of their Faults; the Apostle, I say, being sensible that Men would be unwilling to meddle or make with the Rich Ones of the World, and especially after so Bold, and severe a Manner as they ought, he commands Timothy in these Words, I give thee charge in the Sight of God, who quickeneth all things; and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou charge them that are Rich in this world, that they be not high minded. And then, because he knew Men are apt to fear Princes or Lords, he there tells them of the Blessed and only Potentate, the King of Kings, and Lord of Lords. And because he knew Men are apt to be dazzled with the Glittering Pageantry of their Outward Pomp, he there tells them of Him who dwells in the Light, that no Man can approach unto. And because he knew Men are apt to fear Power and Authority, tho' they last for ne'er so short a Time, he there tells them of Him, whose Honour and Power is everlasting; and then follow these Words, I give thee charge in the sight of God, that thou charge them that are rich in this world, that they be not high-minded: As if he should have said, I know Timothy, thou art afraid to tell Great Men of their Faults, and therefore I charge thee in God's Name, that thou therather do so, and that thou fear no Man's Person; I charge thee to fear God rather than Man, and to incur the Anger and Hatred of all the World, rather than displease Almighty God.

Now can Dr. K—— or any other Minister, bear this dreadful Charge, that runs in such vigorous and peremptory Terms, and not be afraid to charge the Rich Men of the World in their Miss-keeping, and other Extravagancies, and to press it Home upon their Consciences, for fear of Displeasure? And can any Man find Fault with such a Conscientious Minister, as does without all Fear or Favour, courageously discharge this his indispensable Duty? With what Honour or Conscience can any Man call this Boldness? Can any Man (tho' a Duke or Lord) do him any Harm that does him most Good? Can any Man

become his Enemy for Boldly telling him the Truth, and endeavouring to deliver him from Hell and Damnation?

From all which you see, (that whatever may be the Duty of Laymen, and Persons of such mean Abilities as the Author of these Sheets) that every Minister is bound in Conscience to preach boldly against those Sins that his Hearers (however great in Place or Dignity) are most guilty of; and if he knows of none of their particular Faults, he is then boldly to tell them of those Faults that their particular Callings does expose them to. He's to preach before *Magistrates* against Injustice and Partiality; before *Lawyers* (were they all *Masters in Chancery*) against Collusion and unnecessary Law Suits; before Courtiers, against Ambition and Dissimulation; before *Gentlemen* against Riot and Prodigality; before *Officers* against Bribes and Extortion; which are the usual Faults that all those States of Life are most liable to, and therefore are to be more boldly told of than of those Sins their Constitutions and Places do not so much expose them to as those I have named.

If Ministers would deal thus plainly with the People they preach to, Religion would flourish, and our Reformers (whoin a particular Manner should be those of the Clergy) would act as if they were in earnest, or at least would be so far from strewing the Hearse of a lewd D—— with such Gay Flowers that his most Notorious Whoredoms can't be seen through 'em; that they would as boldly proclaim the Vices as they do the Virtues of Great

* As I hinted in my Men*. But tho' Dr. K—— in this One First Answer to Dr. K—— Instance has been more sparing than the World expected, I han't been so in this Second Answer; but in this (as well as the former) have

boldly argu'd the Hazard of a Death Bed Repentance, from the late Remorse of the D—— of D——. And as I thought this would be best perform'd by resolving that Nice Question, How far a Death Bed Repentance (such as was that of the D—— of D——) is possible to be sincere? I have all along kept to that Method in the following Sheets.

I acknowledge to God and the World, that I am so sensible of my own Sins and Infirmities, that I think my self very unfit for this great Task; but seeing no Man has yet had the Courage or Honesty to set Dr. K——'s Notions of a *Death Bed Repentance* in a true Light, I have done it the best I can in these *Further Remarks on his Sermon*; and I hope my mean Performance may be excus'd, if for nothing else but my good Intention to serve the Publick.

I confess an Answer to Dr. K———'s Sermon would have deserv'd a better Regard, had it come from the Celebrated Pens of a Dawes, a South, a Moss, or a Norris; but seeing the World has been pretty Civil to the First Part of my Answer, I have ventur'd to Publish a Second. "I know I am to struggle with an unequal Match, both as to Dr. K———'s Learning and Reputation; and had I not seen his Sermon differ so much from his constant Character, and (Pardon me Doctor) in many Places from Truth, I had never presum'd to answer it: But I need make the fewer Apologies for my attacking so Great a Man as the Bishop of P——— as Truth in a Cause is Assistance and Courage enough of it self to support me, had Dr. K——— (to use a Word of his own) Shin'd with the Title of an Archbishop: And as I have so brave and constant a Champion on my Side as Truth, I will, if the Bishop condescends to answer me, vindicate all I have said of the Insincerity (I had almost said Impossibility) of the Death-Bed-Repentance of the Men of distinguish'd Sense, with my Name at Length: But for the present (to use Mr. Foe's Words to the Learned How) "I think it best to continue retir'd, that the Case I have enter'd upon may not come clogg'd with the dead Weight of the Meanness and Imperfections of the Author; which must needs be many, if (as Dr. K——— reports) I am Mad. * By Mad I suppose he means so great a Fool to expose my Liberty for speaking the Truth of a Lewd D——— and a Flattering Priest; but I suppose those that discourse me find me as far from Distraction as Dr. K———. Foe tells us † † See his Review "Madmen never mean. But I suppose the Vol. V. Numb. worst Enemy I have will own I had some 46.

Meaning in asserting (what Dr. K——— can never disprove) "That a Death Bed Repentance is more hazardous to Dukes and Men of distinguish'd Sense and Judgment than it is to the meaner sinful Wretches.

I could here sufficiently Revenge (i. e. disprove) this Mad Reflection; but Self-conceit is so natural to all Men, the Doctor would tax me with greater Madness, should I expose him for spreading a Mad Story. However, if he will Honour me with a Private or Publick Interview, to debate Personally these Errors I charge him with, (for they remain his Errors till he repents of them, or proves them none) I shall soon make it appear on which Side the Distraction lies, except he has lately found a N E W G O S-

* I was told by Edward C——— Esq; and several others that Dr. K——— said I was Mad, for daring to answer his Sermon in so Bold a Manner. If he never said so, I ask him Pardon that I thus publicly vindicate my self against a Reflection he never gave; but if he reports I am Mad, the Wrong is so Great (as well as so undeserved) he ought in Honour to ask mine.

The PREFACE.

P E L, (or P L A N K) on which Dukes and Lords may swim to Heaven, after the *Shipwrack* of a good Conscience: Neither do I think this any Bold Challenge; for tho' I do not pretend to the Thousandth Part of Dr. K———'s Learning and Wit, yet I am so *Mad* as to think I have a great Advantage over him, as I have *Old Gospel Truth*, and he a New Pernicious Error to defend, if he still continues to say, "*A late Repentance rarely happens but in Men of distinguish'd Sense and Judgment.*"

*When Ames was invited to be Professor at Franeker, Episcopius, then at Leiden, in his Lectures in the Schools, read against Ames; who hearing of it, sent a Bold Challenge that he would come to Leiden, and before the University answer Episcopius's Arguments, and oppose his Determinations, if he pleased. I know not why Truth tho' in as mean a Disputant as F——— D———, may not be as bold as Error: But Episcopius wisely refused and declin'd it, knowing that Ames (tho' a Man of more Ordinary Parts) had none but Orthodox Tenets to defend, against his Gross and Destructive Errors: And for the same Reason I cannot expect the Honour of either a Private or Publick Dispute with the Bishop of P———. However, I here propose to defend in Person what I Published in Print, to convince my Candid Readers whata most Erroneous, Vile and Flattering Age we live in, that a Man cannot expose *Adultery* in a Duke or Lord, or presume so far as to prove a Bishop guilty of *Error*, but strait he is thought *Bold*, or *Mad*. Well, if this be to be *Bold* and *Mad*, I will make it my Daily Prayer that I may be yet *Bolder* and *Madder*.*

I confess I have have had Vexations enough to have Crazed a stronger Brain than mine, but my devoting my self to a Studious Life, for about Ten Years has been such a Happy Amusement, that my Understanding (I bless God) was never clearer, or better, since I came into Being, than it is now: But if Dr. K——— to excuse his Sermon I have prov'd Erroneous, or Jeffery Stevins, to conceal his Avarice, (in griping my whole Estate) give out that my Brains are Turn'd by my Disappointments, I shall then prove the great Wrong the First has done to my Name, and the Last to my Estate; and the Proof of this to Persons that art not Poysoned with Prejudice, or by the Pension they receive from them, will sufficiently shew where the Madness lies: But I do not wonder that Designing Men, to excuse themselves, should declare I am Mad. I am not the first Person in the World that has been called Mad for daring to speak the Truth; for 'tis not long since David Jones, for lashing the Usurers in Lombard-street in a Farewel Sermon, Mr. Stevens, for reflection on the Yearly Occurrences, Mr. Bisset, for speaking of Plain English, and Mr. Smithies, for reproving the Coffee-House-Preachers, were said to be Stark Mad,

Then surely no serious Christian (and I matter not the Censure of others) will blame me for making an Open Confession of my own Sins; for with what Horror or Conscience could I blame Dr. K——— for smoothing over the Adulterous Life of the D—— of D———

The PREFACE.

xi.

if I conceal in my self any Sin I should Publickly repent of ? No, were there nothing else to recommend my Remarks on Dr. K———'s Sermon, I was resolv'd to shew I can be impartial : by which you will find I pretend not to be exempt from the Errors I observe in others, but speaking of them I often mean my self. For my own Part, I must confess I find enough in my own Breast to damp my censuring others ; and he that does not, let him cast the first Stone. My Forty Years Experience in the World may have furnished me with some Frailties to expose and lament : but I must profess that the Knowledge of my self has given me the greatest Supply.

It must be own'd, that in our Natures we bear the Seeds and Principles of all Iniquity, and taking the whole Mass of Mankind, all are stained with the same Sin ; and no one would appear better than another, were it not for the Grace of God correcting, or their living under different Circumstances. Then Reader, do not grow Proud or Conceited, if you have hitherto liv'd without any scandalous Errors ; for let him that thinks he stands, take heed lest he fall.

Dr. K——— little thought once of having his Notions of a Death-Bed-Repentance condemn'd by so mean a Writer as J——— D——— But the Doctor and I are not the only Instances of Persons that have been mistaken ; for were it not for Restraining Grace, there would be no Difference between the greatest Precisian and he that robs on the High Way. This is certain, an Ecliptick Line may be drawn through the best Man's Zodaick ; for in many things we offend all. And I speak this with the greater Assurance, as the Examples which are interspersed in this Treatise are taken from Passages of my own Observations ; and I cite no Folly of which I am not a Witness ; but I am no body, my Design in these Confessions being to expose my own, and not the Failings of other Men : And sure I am, He is very unfit to expose the Errors of others who is impenitent himself. I know some will question my Discretion, for intending to Publish A Secret History of my own Errors ; but I think such Great Fools (or rather Mad) for saying so ; for sure I am, he that is ashamed to confess the Ills he hath been conscious of, shews too plainly he is a great many Leagues from Repentance, and is more in Love with his Sins than his Amendments : But if there is Joy in Heaven over one sinner that repents, I cannot but think my Confessing my Old Errors and resolving on a New Life, will set me beyond the Venom of Ill Tongues.

He

He that has all his own Mistakes confess'd
 Stands next to him that never has transgress'd ;
 And will be censur'd for a Fool by none,
 But they who see no Errors of their own.

Foe's Satyr upon himself, P. 6.

No Good Man will dislike any thing that endeavours to promote A Reformation of Manners. Repentance is a *PLANCK* (to use Dr. K—————'s Words) the Book-Merchants have still left, on which we may swim to Shore ; and having erred, the Noblest Thing we can do is to own it. It is no Shame to confess our Crimes ; there is no Deformity, no blemish in the Exercise of any Virtue. *Zachens's* Resolution was not his Brand, but his Renown ; not his Stain, but his Ornament. And however mortifying it may be to the Bishop of P————— (as coming from so mean a Person as J————— D—————) I think it my Duty to tell him, that would he retract the Error he deliver'd concerning the Death Bed Repentance of Men of distinguish'd Sense and Judgment, in the same Pulpit where he deliver'd it, it would be to his Eternal Honour ; and I (almost) perswade my self he will one Time or other give the World this Proof of his Great Humilty : Or if he do not, (as I shall prove if he answers this) he makes One Error Ten by persisting in it. But he that repents by Publickly recanting his former Errors, shews he is a sincere Lover of Truth, as I hope Dr. K————— is, and need be as little asham'd to come to Confession as the Author of these Sheets.

Reader, by these Confessions you see I am as sensible of the Beam in my own Eye as I am of the Moat in anothers, and have for some Years taken up the Part of a Penitent, and am so hearty in it that I design to Publish J————— D————— at Confession, or the Secret History of my own Failings, &c. In which Essay I make the whole World my Confessor ; and many things that I could not confess to any one in particular, I shall there deliver to the Publick, to inform themselves concerning my most Secret Thoughts.

What I here confess will direct the Innocent and amuse the Critics : But Reader, if in these Confessions, thou findest any thing that looks like a Man that has gone astray, let my Penitent Tears (Sorrow's fittest Livery) seek out my Excuse in thine own Guilt, and then blush for us both, or at least excuse my Sincerity and Freedom in this Publication. For to convince the World I can be Impartial, 'tis in these Confessions : I as little Compliment my own Follies, as I do the Adulterous Life of W————— late D————— of D————— or the Errors of Dr. K—————. Sir William Cornwallis saith of Montaign's

raign's Essays, " That it was the likeliest Book to advance
" Wisdom, because the Author's own Experience is the chiefest
" Argument in it. And indeed should every Man write A Secret
History of his own Life, comprehending his Vices as well as his Vir-
tues, how useful would this prove to the Publick? But such a Secret
History, or Confession of Sin, may rather be wish'd for than expect-
ed, since Men have ever preferr'd their own private Reputation before
the real Good of themselves or others: But however others may Act
D——— resolves to lead the Way in Confessing his own Errors;
and if by Confessing my own Mistakes I can but Awake any one Soul
out of the Dream of Sin, that hath design'd to defer his Repentance
to a Death Bed, I shall think my Labour well bestowed.

I hope therefore every Great Sinner, will imitate my Sincerity and
Method in these Confessions, and then I do not question but he will
thank God on his Bended Knees, that I was so Mad, as some Fools
and Knaves will call me, to lead the Way in Publishing A Secret
History of my own Failings. 'Tis true, Dr. K——— tells
us, that " Men of distinguish'd Sense and Judgment commonly
awake out of their Dream of Sin on a Death-Bed: But alas! I am
not of that Learned Number; or If I were, my Life has been too
much encumber'd to venture Eternity upon that Hazard. And Reader
I would have thee entertain the same mean Opinion of a Death Bed-
Repentance as I do, and come to Confession now, tho' not in that
Publick Manner as Dr. K——— and I ought to confess and
retract; for as our Errors are Publick, our Confessions ought to be
so too, but at least Privately to go to some Spiritual Guide, to whom
you may discover your Sins without Fear of Shame, or Danger of Dis-
covery: For the Plain Truth is, the Confessing of Sin in Order to the
forsaking of it, is not so much Matter of Shame and Reproach as the
committing of it; Diogenes seeing a Lad sneaking out of a Bawdy
House, bid him hold up his Head, for he need not be asham'd
of coming out, but of going in, neither can the Confession of our
Sins to a Pious and Able Divine, be any ways detrimental to us; for
in Point of Secrecy, the Ministers of the Church of England, as well
as the Dissenters, have all the Obligations to Privacy as the Priests of
the Church of Rome, tho' they do not make such a Noise about it;
and what they receive (sub Sigillo Confessionis) is as safely lock'd
up in a Protestant Breast as a Popish one: And I dare assert, would
Men laden with Sin thus come Privately to Confession, they would
find more Ease and Comfort in so doing than by keeping their Trouble to
themselves, and suffer the Fire to burn Inward, and Prey upon
their Spirits, for want of giving Air and Vent thereunto.

However the true Sign of Repentance is a thorough Change, a real
Reformation; and (I bless God) of all the Sins and Follies of my whole
Life, I find not one unrepented of: And if (as St. Austin says) He that
repents is well near Innocent, I am to all Intents and Purposes, as
Innocent as a Great Sinner and Humble Penitent can be: Or sup-
pose I was not, " what were all that to the Point in Hand? Dr.
" K———'s Error concerning the Death Bed Repentance of Men
of

“ of distinguish’d Sense, is not condemn’d by the Name of Authors,
 “ but Truth, Scripture and Reason : *Thou wast altogether born*
 “ *in Sin*, says the High-Priest and Elders of the Sanhedrin, to the
 “ poor Man whom Christ had heal’d, and dost thou teach us ? and
 “ yet the poor Man was in the right : And if I am so, tho’ I was
 “ the meanest and vilest of Scriblers, is my Argument the worse ?
 Tho’ my Juvenile Follies (which were never scandalous) may
 weaken the Reputation of the Author, yet I am sure they ought
 not of my Argument ; and if so, I am upon even Terms with
 the Doctor in point of Reputation and Learning.

So that I have nothing to fear from the Bishop of P—— with
 Respect to the Confessions I here make, (or my Answer to his Sermon at
 the Duke’s Funeral) for his Talent lies in concealing of Faults, or the
 D—— of D—— could ne’er have miss’d of his Satyr. Besides,
 ’tis inhumane to lash a Penitent who flies himself with his own Whip-
 ping : To envenom any Man’s Name by Aspersions, that freely tells us
 his Crime, is to add Stripes with an Iron Rod, to him who before
 hath fley’d himself with his own Whipping ; and is always by a Noble
 Mind look’d upon with great disdain.

Yet know, Reader, this Answer is no *Party Quarrel* ; for the
 Reverend Doctor was ever a great and shining Ornament to the
True Church, (I mean the moderate Church of England ;) and in
 that Communion I intend to live and die : Yes, Reader, I must
 own my self *A Church-man*, but no Bigot to any Party. I should
 not have Charity for my self, if I thought I had not Charity to all
 good Men, of what Perswasion soever : And I’m thus charitable
 to all Parties, as believing all Denominations of Protestants
 (holding the Fundamental Articles of the Christian Faith) of
 the same Church. And seeing they all agree to extirpate *Whore-*
dom ; *Drunkennes*, and all Debauchery, they ought no longer to
 call one another *Schismatick*, but to Love and Unite as Brethren.

ADVERTISEMENT.

THE Reader is desired to take Notice, that where-ever I insert those Words, (*The D— of D—*) I always mean the late *D— of D—* (except where I hint the contrary) and not the present *D—*, the present *D— of D—* being a Peer of Illustrious Piety, and of an Unblemish'd Life.

THE

1



T H E
H A Z A R D
O F A
DEATH-BED-REPENTANCE.

“ **A** L L great Errors (says Dr. Cudworth) have ever
“ been intermingled with some Truth. And indeed
if Falshood should appear alone unto the
World in her own true Shape, and Native De-
formity, she would be so Black and Horrid, that
no Man would look upon her; and therefore
she hath always had an Art to wrap herself up disguis'd and un-
discern'd. This was elegantly signified in the Fable thus. “ Truth
“ at first presented herself to the World, and went about to seek Enter-
“ tainment; but when she found none, being of a Generous Nature,
“ that loves not to obtrude herself upon unworthy Spirits, she resolved
“ to leave Earth and take her Flight for Heaven: But as she was
“ going up, she chanc'd, Elijah like, to let her MANILE fall, and
“ Falshood waiting by for such an Opportunity, snatch'd it up presently,
“ and ever since goes about disguis'd in Truth's Attire—— And
this I take to be the Case with Respect to Dr. K——'s Sermon
Preach'd at the late D—— of D——'s Funeral: For tho' one
would have expected that a Dignify'd Clergyman that was then
Arch-Deacon of H—— and since made Bishop of Peterborough,
should neither have Preach'd nor Publish'd any thing wherein
the Author did not Reason like a Divine, or at leastwise talk as co-
herently as ordinary Men use to do, by the pure Strength of

Natural Reason : But whether Dr. K—— does so or not, let the World judge ; for in the forementioned Sermon he tells his Hearers, “ That a late (meaning I suppose a Death-Bed) Repentance rarely happens but in Men of distinguish’d Sense and Judgment ——— That ordinary Abilities may be altogether sunk by a long Vicious Course of Life ——— That meaner sinful Wretches are commonly given up to a Reprobate Mind, and die as stupidly as they liv’d ; while the Nobler and Brighter Parts have an Advantage of understanding the Worth of their Soul before they resign it : If they are allow’d the Benefit of Sicknefs, they commonly awake out of their Dream of Sin, and reflect and look upward ——— Not (continues the Doctor) that God is a Respector of Persons, but the Difference is in Men, and the more intelligent Nature is the more susceptible of Divine Grace. We have had (adds the Doctor) in our own Age and Nation Men of Illustrious Honour, and of the most Celebrated Parts, who had been carried away by the Course of this World into extravagant Vices and Follies ; and yet upon the Prospect of Death those Men of Understanding have retracted their loose Opinions, they have repented of their grievous Sins, and have dy’d ; Nay, have sometimes recover’d and liv’d like true unfeigned Christian Converts : So great (continues the Doctor) are the Powers of Religion to work most upon the largest Capacities,

Thus far Dr. K—— with other such deep Discoveries as these, to shew us he is no more infallible than other Men : But I have no Commission to question any Man for making bold with himself, or exposing his own Understanding to what Degree he thinks fit ; and should therefore have taken no Notice of the Doctor’s Sermon, or of these Expressions, but that I think they give great Encouragement to MEN OF QUALITY, (or to use the Doctor’s Expression) to Men of distinguish’d Sense and Judgment, to defer their Repentance to a Death-bed. ’Tis true, the Doctor’s Notions before recited, are too perplex’d for a common Reader’s Understanding, and not Sophistical enough to impose upon the more intelligent ; and for that Reason do the less Mischief. However, as they have given Offence to many serious Christians, I shall endeavour to answer ’em : And this will be best perform’d by proving the Hazard of a Death-Bed-Repentance, from the late Remorse of W—— late D—— of D——

In answering Dr. K——’s Sermon I shall comply with the severe Task the Author sets me, to make Brick and find Straw too ; for this Sermon duly consider’d, will not furnish Matter for many Remarks ; for strip it of its Noble Heraldry and Fine Garniture, (I mean Rhetorical Flowers) and it comes to no more than this, “ That Lords and D——s that live in Adultery all their Days, (being Men of distinguish’d Sense and Judgment) are more likely to repent on a Death-Bed than meaner sinful Wretches. Which is the same as if the Doctor had said, Men that sin against Light and Knowledge all their Days, are (to use the Doctor’s Words) “ more likely to acknowledge an Infinite Being, to recollect and relish the
“ Hol

of a Death-Bed-Repentance.

3

"Holy Scriptures, and to awake out of their Dream of Sin on a Death-Bed, than Men of more ordinary Abilities are. Which I take to be as pernicious an Error as was ever yet broach'd in a Pulpit, and is such an Abuse of the Sermon Dr. K ——— Preached at the D——'s Funeral, that he ought to blush at, but can never vindicate ; for he tells us, that " A late (meaning a Death-Bed) Repentance rarely happens but in Men of distinguish'd Sense and Judgment, &c. tho' he can't but own that Sins committed against Light and Knowledge are more aggravated than Sins of Ignorance, and consequently more harden the Heart, and give Men up to a more Reprobate Mind than we commonly find in the meaner sinful Wretches. So that Sins committed against Light and Knowledge (when committed by Men of Distinguish'd Sense and Judgment) give less Hopes for Repentance on a Death-Bed, than Sins of Ignorance committed by Men of more ordinary Abilities : Yea, such Difference is there, that God is said to wink at Sins of Ignorance, Acts 17. 30. The Time of this Ignorance God winked at. While they had no Knowledge, God took no Notice : Yea, and he abates something for such Sins, because the Creature hath a Cloak, hath something to say for itself ; (as Christ says, John 15, 22.) but when Men sin against Knowledge, they have no Cloak. Yea farther Christ makes a Sin of Ignorance to be no Sin, in Comparison ; for he says, If I had not spoken and done those Works never Man did, they had (no Sin.) That is, none in Comparison ; but now they have no Cloak, no Shelter to award the Stripes, or Plea to abate of them.

And that you may see the Ground of this vast Difference between Sins of Ignorance and against Knowledge (which is the Sin committed by Men of Distinguish'd Sense and Judgment) consider first, that if a Man sin (suppose the Act the same) out of Ignorance meerly, there may be a Supposition that if he had known it, he would not have done it ; and that as soon as he doth know of it, he would or might repent of it. So 1 Cor. 2. 8. *If they had known, they had not Crucified the Lord of Glory.* The like says Christ of Tyre, Sidon, and Gomorrha, *That if the same things had been done in them, they would have repented.* But now, when a Man knows it afore, (as the D—— of D—— did ; for the Doctor tells us, *"He read and study'd the Scriptures, and declar'd himself fully convinc'd of the Truth of all Reveal'd Religion,*) and also when a Man considers Sin in the very committing it, and yet commits it, then there is no room for such a Supposition, and less Hope. For what is it that should reduce this Man to Repentance ? *Is it not his Knowledge ?* Now if that had no Power to keep him from his Sin, then it may be judg'd, that it will not be of Force to bring him to Repentance for it ; for by Sin the Heart is made too hard, and the Knowledge and the Authority of it weaken'd and lessen'd, as all Power is, when contemned and resisted, Rom. 1. 21. *Their foolish Heart becomes darker.* Aristotle himself hath a Touch of this Notion in the Third of his Ethicks ; that if a Man sin out of Ignorance, when he knows it, he repents of it ; if out of Passion,

when the Passion is over, he is sorry for what he hath done: But when a Man (of distinguish'd Sense and Judgment) sins deliberately and out of Knowledge, 'tis a Sign he is fix'd in Mischief, and even harden'd in Sin: And hence it is that those that (like the late D—— of D——) have been enlightened with the highest kind of Light, but that of Saving Grace, *Heb. 6. 4, 5. and Heb. 10. If they sin wilfully after such a Knowledge of the Truth, God looks on them as those that will never repent.* And therefore likewise the School gives this as the Reason why the Devils sin obstinately, and cannot repent, because of their full Knowledge they sin with; they know all in the full Latitude that may be known, and yet go on, in sinning.

Secondly, The vast Difference that in God's Account is put between Sins of Knowledge, and of Ignorance, will appear by the different Respect and Regard that God hath to them, in the Repentance he requires and accepts for them; and that both in the Acts of Repentance, and also in the State of Grace and Repentance, upon which God accepts a Man, or for want of which he rejecteth him.

First, When a Man comes to perform the Acts of Repentance, and to humble himself for Sin, and to turn from it, (whether it be in Health, or on a Death-Bed) God exacteth not that Sins of Ignorance should particularly be repented of; but if they be repented of but in the General, and in the Lump, be they never so great, God accepts it. This is intimated, *Psal. 19. 12. Who can understand his Error? Cleanse me from my secret Sins.* That was Confession enough: But Sins of Knowledge must be particularly repented of, and confessed, and that again and again; as David was forc'd to do for his Murder and Adultery, and as the D—— of E—— seem'd to do on his Death Bed: For the Doctor tells us, "Every Time the Bishop attended him, he declared again that he did unfeignedly repent of his Sins, and requested his Lordship, that he would not only with him, but in his Retirements, pray to God heartily for the Pardon of them. But the D—— being a Man of distinguish'd Sense and Judgment, (and consequently having sinned against Light and Knowledge, till he came to his Death-Bed) it renders his late Repentance the more suspected: For, (as I said before) Sins of Knowledge must be particularly repented of and confessed, or a Man shall never have Pardon. And farther, greater Difference will appear between Sins of Ignorance and Sins committed against Knowledge, in regard of the State of Grace and Repentance: For a Man may live in a Sin he doth not know to be a Sin, and yet be in the State of Grace; as the Patriarchs in Polygamy, and in divorcing their Wives: But to live in a Sin of Knowledge, (as was the D—— of D——'s Case) 'tis not compatible with Grace: For, unless a Man maintaineth a constant Fight against it, hateth it, confesseth it, forsaketh it, he cannot have Mercy; this cannot stand with Uprightness of Heart. A Friend may keep Correspondency with one

Of a Death Bed Repentance.

5

one he suspects not to be an Enemy unto his Friend, and be true to his Friendship notwithstanding ; but if he *knows him to be an Enemy*, he must break utterly with the one, if he leans to the other.

Yet farther in the Third Place, so vast is the Difference (between Sins of Ignorance and Sins committed against Knowledge) that some kind of Sins committed out of, and against Knowledge, utterly exclude from Mercy for Time to come, which done out of Ignorance, remained capable of, and might have obtained it ; as persecuting the Saints, blaspheming Christ, &c. Paul's Will was as much in those Acts themselves, and as hearty as those that sin against the Holy Ghost ; for he was mad against the Church, and in these Sins, as himself says, not sinning willingly herein only, but being carried on with Fury, as hot and as forward as the Pharisees that sinned that Sin : Only says he, 1 Tim. 1. 13. *I did it ignorantly, therefore I obtained Mercy.* Though it was ignorantly done, yet there was need of Mercy : But yet in that he did it but ignorantly, there was a Capacity and Place for Mercy, which otherwise had not been. But thus to sin after a Man (like the D—— of D——) “ *has received the Knowledge of the Truth, and declared himself fully convinc'd of the Truth of all Reveal'd Religion ; this shuts a Man out from Mercy, Heb. 10. and there is no more Sacrifice for Sin ; for such Sins, I say, such Sins as these, thus directly against the Gospel, when committed with Knowledge: For Sins against the Law, though against Knowledge, there was an Attonement ; as appears, Levit. 6. from the 1st Verse to the 8th. Where he instanteth in forswearing : But to persecute the Saints, and Christ's Truth with Malice after Knowledge of it, there is no more Sacrifice.* Not that simply the Sin is so great in the Act itself of Persecution, (for St. Paul did it out of Ignorance ;) but because it is out of Knowledge : So vast a Difference doth Knowledge and Ignorance put between the Guilt of the same Sin.

Then, to sin presumptuously, and against Knowledge, as the D—— of D—— did, (for we may call his living so long in Adultery Presumptuous sinning against Knowledge, as “ *He profess'd his Belief of both the Truth and Excellency of the Christian Religion ; and particularly did declare, that he firmly believed all the Articles of the Apostle's Creed*) is the highest step in sinning ; and foreckon'd in David's Account, Psal. 19. 12, 13. For first he prays, *Lord keep me from secret Sins ;* (which he maketh Sins of Ignorance) and then next he prays against Presumptuous Sins : Which, as the Opposition shews, are Sins against Knowledge. For (says he) *if they get Dominion over me, I shall not be from (that great Offence.)* That is, that unpardonable Sin, which shall never be forgiven. So that these are nearest it of any other ; yet not so, as that every one that falls into such a Sin commits it, but he is nigh to it : For, to commit that Sin but two things are required ; LIGHT in the Mind, and MALICE in the Heart : Not MALICE alone, unless there be LIGHT ; for then that

Apostle had sinn'd it. So that Knowledge is the Parent of it. It is after receiving the Knowledge of the Truth; Heb. 10. 27, 28.

Thus I have fairly prov'd, (contrary to Dr. K——'s Assertion) "*The meaner ignorant sinful Wretches* are more likely to repent on a Death Bed than "*Men of distinguish'd Sense and Judgment.* Which I take to be a full and sufficient Answer to what Dr. K—— has spun into a *Long Sermon.* However, that I may leave no Room for Cavil, I shall take a more distinct View of the whole Sermon, and reply particularly to all the Flattery and Errors I find in it. For the better Performance whereof 'twill be necessary I make some few Remarks on the Abuse of Funeral Sermons, as the Abuse of them naturally leads me to a distinct View of all that Flattery and Error I find in Dr. K——'s Sermon, Preach'd at the Funeral of W—— late D—— of D——.

Funeral Encomiasticks have been a frequent Practice, both in this City and Kingdom, by the Clergy of all Perswasions; but when I consider that this kind of Work is not without great Hazard, I admire so many Divines (but more especially that Dr. K—— a Clergyman of unsuspected Integrity) should engage in it: Or at least, so far as to tell the World, "*That the late D—— of D——* (whose adulterous Life, to the time of his last Sickness, gives us Reason to think he never intended to repent 'till he could Whore no longer) "*seem'd well to understand the Nature and Ends of the Holy Sacrament*; when his Love to Debauchery had so long blinded his Spiritual Faculties, that 'tis no Breach of Charity to say, *He never seriously thought on the Holy Sacrament 'till his last Sickness.* Even Mr. G—— his Chaplain, tells us, * "*'Twas* "*In his Sickness, and on his Death-Bed,* "*it pleas'd God to touch his Heart with a Coal* * In his Sermon "*from his Altar, and melt him into a truly Christian* occasion'd by the "*Confideration of his State; in Reference to* Death of the late "*his Soul, Body and Estate, and soften him into* D—— of D—— "*Repentance not to be repented of, &c.* But how a Man that had thus deferr'd his Repentance to the 67th Year of his Age, (even to his Death-Bed) should "*well understand the Nature and Ends of the Holy Sacrament,* I cannot well apprehend; For if he received the Sacrament during the Time of his Health, 'twas (in all probability) whilst he lived in the Act of Adultery: And that I'm sure does not consist with his "*well understanding the Nature and Ends of the Holy Sacrament.* Or if he deferr'd receiving the Sacrament to his Death-Bed, (as I judge he did; for the Doctor tells us, "*He confess'd his being troubled, being very much troubled for the Lateness of his Repentance,*) that likewise shews he neither understood the Nature, or Ends of the Holy Sacrament, which should be often received in the Time of our Health: For our Saviour says, *This do in Remembrance of me.* And St. Paul

of a Death-Bed-Repentance.

7

Paul tells us, *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.* Then how can he well understand "the Nature and Ends of the Holy Sacrament, who (as it he would have Christ wholly forgotten) never partakes of it but on a Death Bed, when his Bodily Diseases render him less fit to receive it ?

But to return to my *Remarks on Funeral Sermons* ; which, as I said before, is a Work perform'd with *A great deal of Hazard* : For Relations will think too little is spoke, others too much. The Task is hard, when on one Hand a Minister may be censur'd to give a faint and mean Character, and on the other Hand he may be thought to over do it, and be Parasitical : It is too common on these Occasions to Saint Men at their Death, (of which the late D—— of D—— is a Remarkable Instance) who express'd little of Sanctity in their Lives. It was said of JULIAN, *He was fit to Canonize the Devil* ; and I have read that Bruno an Italian did it. This should make Ministers wary of saying nothing but plain Truth in their *Funeral Sermons*. They are two equal Faults to detract from an Enemy, and to Lavish and be Prodigal in the Commendation of a Friend ; and for this Reason few Clergymen of Note and Integrity but have decry'd the Abuse of *Funeral Sermons*. Mr. G—— (tho' Chaplain to the Noble Lord he was going to praise) tells his Hearers, " *Tho' I have lost one of the greatest Friends and Noblest Patrons in him, yet as I never flatter'd him whilst living, so I have less Reason to do so when dead. And if I were enclined that Way, and the Fault might seem pardonable, yet here may be enough among the Auditors that might rebuke my Vanity, and dash me into silence on the first Attempt.*

Thus far Mr. G—— (Chaplain to the D—— of D——) and even Dr. K—— himself (who Preach'd his *Funeral Sermon*) seems to own the frequent Abuse of *Funeral Sermons* in these Words ; " *Whence then came a Modern Way of interring our deceased Fathers (especially those of the highest Fortune and Figure) in an affected secrecy and silence, with no Praises of the Dead, no Instructions to the Living ? Is it, that some modest People have forbid that Office, for fear of being flatter'd ? Is it, that some Preachers have exceeded in Commendations and Characters beyond Truth and Decorum ? Or has not that late Omission been rather a Love of Novelty and Change, the dropping a Custom because it was antient, and the affecting new Modes, not in manner of Life only, but in that of Death and Burial ? Or has it not been sometimes owing to a more unhappy Cause, Mens Lives and Actions not deserving, rather dreading a Memorial of them ? They themselves, or their Relations have been conscious, that to bury them in silence was at least the safer Way. A Veil becomes every Face that will not bear the Light ; and 'tis the only proper Eloquence to say nothing, where there is nothing Praise worthy and of good Report.*

Thus far Dr. K——, who tho' his Sermon gives great Encouragement to *Men of distinguish'd Sense* to hope for Repentance on a Death Bed, yet in these Words he most ingenuously exposes the *Abuse of Funeral Sermons*: And the Truth is, the first Design of *Funeral Sermons* has been so much perverted, that in many Instances they are *A scandalous Satyr, both upon the Preacher himself, and upon the dead Man*: Who (meerly) for his *Noble Legacy* (to Mr. Parson) is made a Saint; for which Reason many think *Funeral Sermons unlawful*: But tho' they have been scandalously abus'd, yet I doubt not but they may be Preach'd. For,

1. *Ministers must preach in season, and out of season.*
2. *Many come to the House of God, and why should they depart empty away?*
3. *It is a fit Time to teach that one Day we must die.*
4. *Many Accidents fall out in a Man's Sicknefs which are fit to be Publish'd at such a Time.*
5. *Many eminent Virtues have shin'd in some Mens Lives, which for the Imitation of others, are not to be bury'd at their Death.*
6. *Many Corruptions have reign'd in some, which then we may be exhorted to avoid.* And here Dr. K—— has been too sparing; as will abundantly appear when I come to consider the soft Language with which he smooths over the late D—— of D——'s *Adulterous Life*.

Now for these Reasons *Funeral Sermons* may and ought to be Preach'd: And tho' Wicked Men will not be willing to have their Infirmities laid out at their Funeral, yet the greatest Sinner, if he dies a sincere Penitent, will be willing, with the *Earl of Rochester*, not only to sign a *Dying Remonstrance* against the whole Course of his former wicked Life, but will have it publish'd at his Funeral what a great Sinner he had been. Had we had such a *Dying Remonstrance* from the D—— of D—— as we had from the Lord *Rochester*, I should have thought him sincere in his *late Repentance*, (as the D—— calls it:) But we hear nothing of this *Dying Remonstrance* on his Death Bed; or in the *Church of Albhallows* in D——by, where his *Funeral Sermon* was preach'd. Not that I question the *Sincerity* of his *late Repentance*, with any Design to Tarnish his PERSONAL HONOUR, or Noble Descent; (or as if I took upon me to judge his eternal State:) No, Reader, I freely own (with the Pious and Learned Dr. K——) that the late D—— of D—— descended from Noble and Illustrious Progenitors; That he was a PEER of Extraordinary Parts, A true Patriot, A Hero (to use Dr. K——'s Expression) "of distinguish'd Sense and Judgment; That he naturally reconcil'd Greatness with Affability, and the highest Capacity with the nicest Gallantry; That he was accounted an exact Pattern even to the most Accomplish'd, and a kind Protector to the meanest Addressee. But I need not enlarge here; for, to praise him in these particulars, is only to repeat what whole Nations proclaim: For, who knows not that the late D—— of D—— was the Admiration of Foreign Courts as well as the Glory of ours; no less by

Of a Death Bed Repentance.

9

*his great Parts, Bravery and Magnificence, than by his Love and Service to his Native Country? Who can mention a Lover of his Country, (one who durst oppose the Torrent that threatened to overwhelm her) without gratefully remembring that the late D—— of D—— (when all seem'd irrecoverably lost) by his early Addresses to our Glorious Deliverer, gave one of the first Motions to the ensuing Happy Revolution? He had ever a mighty Zeal for the Protestant Religion, for the Interest of his Country, its Laws and Liberties; and in the Times of the greatest Difficulty and Persecution, was a strenuous Defender of them. And I find this confirm'd by the Ingenious Author of, *The Compleat History of Europe*: Who tells the World—— “The D—— in every publick Station, was at all Times firm to the Interest of the Crown, the Legal Establishment of the Church, the Ancient Privileges of the PEERS, the Fundamental Rights of the Commons, the equal Balance of Europe, and the Original Liberties of Mankind.*

In his most Admirable Poem entitl'd, *The Charms of Liberty*, he gives the Bishop of Cambray the following Character.

*There is in Virtue sure a hidden Charm,
To force Esteem, and Envy to disarm;
Else in a flatt'ring Court you ne'er had been design'd
To instruct the future Troublers of Mankind!*

“He liv'd up to the Character he gives himself; *A Faithful Subject of good Princes, a Hater of Tyrants, and hated by them: And therefore he paid all the Duties of Honour and Obedience to the QUEEN, with a Heart untainted and immoveable; and some of his last Lines were these.*

“*Here ANNE Reigns a QUEEN by Heaven bestow'd,
To Right the Injur'd and subdue the Proud.
As Rome of Old gave Liberty to Greece,
ANNA th' Invaded sinking Empire frees:
Th' Allies her Faith, her Pow'r the French proclaim;
Her Piety the Oppress'd, the World her Fame.*

As a STATES-MAN (as Dr. K—— observes) “*His whole Deportment came up to his Noble Birth, and his Eminent Stations; nor did he want any of what the World calls Accomplishments. He had great Skill in Languages, was a true Judge in History, a Critick in Poetry, and had a fine Hand in Musick. He had an Elegant Taste in Painting, and all Politer Arts, with a Spirit that was continually improving his Judgment in them. In Architecture he had a Genius, and a Skill, and Experience, beyond any one Person of any one Age. He has in Derbyshire left a Monument of Beauty and Magnificence, that perhaps is not exceeded by any Palace in Europe. He seem'd to Build (as the Inimitable Artist Painted) to Eternity——*

Thus

Thus far Dr. K——; and I shall add to what the Dr. says of his Famous House in Derbyshire, (that *New Wonder of the Peak*) *That 'tis a Structure that Rivals the most sumptuous Fabricks, and will (being rais'd in the midst of a Desert) be a Lasting Monument of the Delicacy of his Choice, and the Greatness of his Family. A Family that was ever the Patroness of Noble Arts and Sciences, and to whose Beneficence the World owes one of the greatest Philosophers of our Age.*

In a Word, the late D—— of D—— merited all the Deference that could be paid to a Man of Honour; for the Noble Blood that fill'd his Veins never swell'd his Heart: His GRACE was as Humble as he was Great; and tho' many Years Lord Steward of Her Majesty's Household, &c. he us'd such an obliging Mein to all, as if he thought the only Thing valuable in Greatness, was the Power it gave to oblige. His HONOUR (from his Birth to his Death) he wore decently and easily, as if he rather condescended to, than Ambition'd it; more for Use than Ornament; and for his Country's sake rather than his own —

This is the True Character of W—— late D—— of D—— and as he liv'd a Hero and true Friend to his Country, so his last Sickness was as remarkable: For Dr. K—— says, “He bore his Pains and Weakness with Invincible Patience and Contempt of Death, &c. And his Chaplain * In his Sermon tells us, * “As he liv'd (and dy'd) the Love und occasion'd by the “Reverence of all discerning Men, so his Funeral Death of the late “was answerable to the Grandeur of his Life—— D—— of D——

But all this is but the Bright Side of that Illustrious PEEK, (the late D—— of D——) I shall therefore (by way of Answer to Dr. K——'s Sermon Preach'd at his Funeral) give you also his Dark side; for 'tis the Work of a faithful Limner to be Impartial. “As we commend a Picture, not so much for its being specious, “as that it is like the Face; so have good Men, in giving Accounts of “themselves, (or of others, in the Pulpit) not spared to put in the “Distempers and Disaffections of their Spirits, that are as great Blemishes and Deformities as a Wart, or Mole, on the Face: Which the “faithful Pencil (of the Limner, or Preacher) “must as curiously express as the greatest Decen- † See Mr. How's “cies. † But before I come to draw the Blemishes (or Dark Side) of the late D—— of Corbet's Self-Employment in Secret. D——, I shall again own in his Favour, that we ought not to Judge any Man's Eternal State; for secret Things belong to God; And therefore as God's Mercies are Infinite, I am willing to hope that the late D—— of D—— (after spending vast Sums of Money, and a great part of his Life, in Whoredom) is now, if he sincerely repented of it, a Glorify'd Saint in Heaven.

He profess'd on his Death Bed, “To be truly sorrowful for all “the many great Sins and Errors of his Life, and did, as Dr. K—— tells us, humbly and earnestly beg Forgiveness of God for them. And how

how far God accepted his Sighs and Tears we do not know : For, as I said before, *Secret Things belong to God* ; therefore to God we must leave him. Our Business is not to judge peremptorily concerning the Dead, but to warn and caution the Living ; but I think 'tis no Breach of Charity to say, considering the D——— *deferr'd his Repentance to a Death-Bed*, there is Reason to fear that it wan't Sincere; for he might seem Penitent whilst God's Afflicting Hand was upon him, and he thought he should die, and yet be far from a True Penitent : For you know the Saying,

*The Devil was sick,
The Devil a Monk wou'd be,
The Devil was well,
The Devil a Monk was be.*

And therefore we have Reason to fear, (as I said before) that his Sorrow for Sin was but a *Seeming Penitence*, and that had he recover'd, he'd have return'd to his former Lewdness : For, *True Repentance consists not in a confessing our selves to be Sinners in General; or in being troubled for our Sins, and begging Pardon for them, when we can sin no longer. This is no other than gross Delusion and Hypocrisie, 'Tis one of the Snares of the Devil, which he lays for the ruin of Souls. But Repentance consists in a hating and forsaking of all Sin, in the watching of our Hearts, and bridling of our Tongues, in the restraining of our Passions, and mortifying the Affections of the Flesh, and in arming our selves against those Sins and Temptations which we are prone to offend in, and have formerly been overcome by. This is the Evangelical Saving Repentance, to which the Promises of the Gospel are made, and upon which alone Ministers can give us any Comfortable Hopes of Pardon and Forgiveness, at the Hand of God, either now or when we come to die———* And therefore seeing the D——— *deferr'd his Repentance to his Death-Bed*, I can't see what great Reason Dr. K——— had to tell the World “ *He seem'd at last* “ *to have obtain'd his Desire of being in Peace with God———* For, unless our Hopes of Happiness are firmly settled and well grounded, they will most certainly deceive and disappoint us in the End : For, it is only Repentance for Sin past, and a Life of Holiness and new Obedience for Time to come, that gives us good Hope through Grace, 2 Thess. 1. 16. And makes us Partakers of that Glory which hereafter shall be revealed, 1 Pet. 3. 1. “ And I find these Assertions verity'd in the Person “ of JOHN MAUGRIDGE, who was more than ordinary “ confident of his Eternal State ; which he told me (says his Friend “ that saw him in Newgate) he was perfectly satisfy'd about, by “ Reason he had time to know the Sincerity of his own Heart ; and “ that his former Repentance was unfeigned, since he had made a “ right Use of the Liberty that God Almighty had, in infinite Mercy, afforded him, in order (as he doubted not) for his Eternal Salvation.

They are such only who truly believe, repent and obey the Gospel, and spend some considerable Part of their Lives in so doing, that can have any solid Hopes or comfortable Expectations of their future Safety and well-

well-being: Whereas the confident Hopes of bad Men and presuming Sinners, (which Job calls the Hope of the Hypocrite) shall perish, and like a Spider's Web deceive those that shall trust to it, Job. 8. 13. — 'Tis true, Dr. K—— tells us, "We have had in our own Age and Nation, Men of Illustrious Honour, and of the most Celebrated Parts, who had been carry'd away by the Course of this World into extravagant Vices and Follies; and yet upon the Prospect of Death, these Men of Understanding have repented of their grievous Sins and have dy'd: Nay, sometimes have recover'd, and liv'd like true unfeigned Christian Converts. So great (continues the Doctor) are the Powers of Religion to work most upon the largest Capacities.

But sure I am we have a great deal more Reason to suspect (than hope well of) wicked Mens Repentance on a Death-Bed; "Because (to use Mr. Ellesbye's Words) we often find a great deal of Deceitfulness and Hypocrisie in the most solemn Profession of Grief and Sorrow, in the most serious and repeated Promises of Amendment, that have been made by sick Persons, when under the Apprehensions of Death, and the Terrors of an awaken'd Conscience: For, 'tis usual for such Penitents, upon their Recovery, to forget all that ever they promised to Almighty God, and to grow rather worse than better. We meet with too many Instances daily for to confirm us in the Belief of this Truth; and I am sorry (continues my Author) to think that there shou'd be any among you of this Parish * to make up the Number. * Meaning Chiswick Some of whom I have visited in their Parish; to which Sicknes, been Witness to their Vows he was Preaching. and Promises solemnly made to God of new and better Obedience; who yet have started aside like a broken Bow, and behaved themselves falsely in God's Covenant, Psal. 78. 37, 57. — I am willing to hope better Things of the late D—— of D—— for who knows (if Miracles are not ceas'd) but he may now be a Glorified Saint in Heaven? But tho' I am willing to hope this, I shall take the Liberty to tell that Pious and *Dr. K—— now Learned Divine * that Preach'd his Funeral B. of P—— b Sermon, that the Account he gives of the D——'s Penitence on his Death-Bed, (as he hints 'twas chiefly owing to his being a Man of distinguish'd Sense and Judgment) gives great Offence to many serious People: For, had a Popish Priest made a Heretick of a good Protestant, or a Saint of a Debauchee; or had a scandalous Clergy-man prais'd that Patron that had left him a Noble Legacy, (and perhaps encourag'd him in Adulteries) 'twas no more than one might expect: But for Dr. K—— whose Sincere Piety has set him above the Temptation of Money, and is (as envy itself must own) a Clergy-man of great Learning, and of an Unblemish'd Life; I say, for a Person of such Merit to tell the World, "That a late Repentance rarely happens but in Men of distinguish'd Sense and Judgment, is an Error

ror which the Doctor ought to retract: For, 'tis easy to prove that a Sincere and Death Bed-Repentance more frequently happens to *ordinary Abilities*, to *Men that have little sinn'd against Light and Knowledge*, to *meaner sinful Wretches* (as the Doctor himself calls 'em) than it does to the *Men of distinguish'd Sense and Judgment*.

And this Observation does directly lead me to draw (and expose to open Light) the dark Side of that Noble PEER, and true Englishman, W—— late D—— of D—— Or in plainer Words, I shall here make some *serious Reflections on his Adulterous Life*, and fairly argue the Infinite Hazard of a Death-Bed-Repentance, from the last Remorse of the D—— of D—— who (as I shall prove anon) sinn'd against *Light and Knowledge* all his Life. Not that I assert a Death Bed-Repentance is impossible; for the Lord Rochester (as you'll hear anon) was certainly a true Penitent; but then he was an Aged Whoremaster, and consequently not so much harden'd in Sin and Debauchery as the late D—— of D—— was: For, as the Doctor tells us, "He profess'd his Belief of both the Truth and Excellency of the Christian Religion, (both which the Lord Rochester had often deny'd) and particularly did declare, that he firmly believ'd all the Articles of of the Apostle's Creed. Now for a Man of such distinguish'd Sense and Judgment to keep MISSES 'till he cou'd Whore no longer, (I mean 'till he came to his Death-Bed) is such an Aggravation of Sin as must needs render his Repentance hazardous: For, he that sins against *Light and Knowledge* 'till he grows old, (as the D——'s Case was) must needs be harden'd in Sin, (if not given over to a Reprobate Mind.) And if such a Man is sav'd, (to use the Doctor's Expression) it is rather a Miracle than a President for us to follow; For, if we defer our Repentance (as the D—— did) to a Death-Bed, 'tis a Thousand to One but we are given up to a Reprobate Mind and (like the meaner sinful Wretches the Doctor speaks of) die as stupidly as we liv'd. Not (as I said before) that I think a Death-Bed Repentance impossible: For, Repentance being God's Gift, and God being a Sovereign Agent, he may give it where and when he pleaseth, or to whom he will; to one, and not to another, and at what time he will; to one sooner, to another later. He may give it one early, in the Morning of his Days; to another late, and when his Sun is setting, (as was the D——'s Case, provided he was a sincere Penitent.) And if the great Master of the Vineyard shall call some into it, not only at the Sixth or Ninth Hour, but even at the last Minute of the Eleventh Hour, what is that to any? Who shall call him to Account for it? For, he is not only a Sovereign Agent, but an Almighty One? and can by his Power, and that in an Instant, remove all Hindrances on the Creature's Part, and whatever might obstruct his Work; and so with One Turn of an Omnipotent Hand, bring about the Heart of the most obdurate Sinner, work Repentance in the most unlikely Subject; and that too where there is most within to make Head against him, and resist his Grace.

Grace. So that I dare not say the late D—— of —— D was not a true Penitent, or that a Death-Bed-Repentance is wholly impossible: For, Grace is an infused and supernatural Habit, and the Power that works it a supernatural and creating Power; and we are not to confine God in his working Grace to those Methods whereby Men acquire Natural or Moral Habits. Besides, it may be for God's Honour sometimes to give Repentance to dying Sinners; the Honour of his Sovereignty and Free Grace, in shewing that he hath Mercy on whom he will, (Rom. 3. 18.) and that the deepest Guilt, even of an old hardened Sinner, (*such a one as the late D—— of D—— who liv'd in Adultery many Years*) cannot hinder the Out-goings of his Grace and Mercy, and the Honour of his Power, when it prevails over the most settled Habits of Corruption: Should God work only upon lesser Sinners, on such who are not so confirm'd in Debauchery, as the late D—— of D—— was, Man might be apt to think that he could not do it, and that Mens Lust might be too hard for his Power, and so reflect on his OMNIPOTENCE; or to think he cou'd not find in his Heart to do it, and so reflect upon his Mercy.

But tho' for these Reasons I dare not say the late D—— of D—— was not a true Penitent in his last Sickness, or that a Death-Bed-Repentance is wholly impossible; yet I do say, (*which is contrary to Dr K——'s Assertion*) that 'tis a greater Wonder to see Men of distinguish'd Sense and Judgment (*such as the late D—— of D——*) repent on a Death-Bed, than 'tis to see meaner sinful Wretches repent then. I don't speak this to encourage the meaner sinful Wretches to defer their turning to God; for 'tis a very dangerous thing for any Man (*whether he be mean, or of more distinguish'd Sense, &c.*) to run the Hazard of a Death-Bed-Repentance; and the Hazard and Danger of this Neglect may appear by the following Considerations.

I. That no Man (*whether he be mean, or of more distinguish'd Sense, &c.*) knows the Time of his Death, any more than the Manner of it, or Means by which it shall be brought about. *Our Breath is in God's Hands*, Dan. 5. 23. No Man hath a Lease of his earthly Tabernacle, but is Tenant at Will to his great Landlord; who knows when he shall die, or how; whether a Natural Death, or a violent one? *How many Thousand unforeseen Accidents are Men subject to?* Not only Swords and Axes may dispatch them, but God can Commission Insects and Vermin to be the Executioners of his Justice upon them. A great Prelate may be eaten up of Mice, and a Potent Prince
Hatto Arch-Bishop devour'd by Worms, *Afts* 12. 23. And
of Mentz. who doth not carry the Principles of his own Dissolution perpetually within him. *Death lies in Ambush in every Vein, in every Member*, and none know when it may assault them. It doth not always warn before it strikes: If some Diseases are Chronical, others are Acute
and

and less lingering, and some are quick as Lightning, kill in an Instant. *Mrs. Fuller (a Gardiners Wife) went in perfect Health to Mrs. Grange's Funeral, and was brought Home dead by the same Bearers that were to carry her deceased Friend to the Grave.* Men (like *Mrs. Fuller*) may be well in one Moment and dead in the next. *God shoots his Arrows at them, they are suddenly wounded, Psal. 64. 7.* How many are taken away not only in the midst of their Days but in the midst of their Sins? The lusting *Israelites* with the Flesh between their Teeth, *Numb. 11. 33.* *Julian* (if *Historians* speak Truth) with Blasphemy in his Mouth. And how many frequently with the Wine in their Heads? and some with a Whore in their Arms. (*How knew the D—— of D—— but that night have been his Lot?*) In such Cases, what Place, what Time for Repentance in his Mouth, for seeking it, for using Means to attain it, when they have not Room for so much as a Thought of it?

Or suppose Men to have Time and Warning given them as was the Case of the D—— of D—— that Death knocks at the Door before it enters and besieges them; before it storms them; that they lie by the Brink of the Grave before they fall into it. I say, suppose Time and Warning should be thus granted to desperate Sinners, (as 'tis a great Hazard whether 'tis or no) yet they may want the Means of Grace by which God ordinarily works, when he brings Men to Repentance: Publick Ordinances in such a Case they cannot have, and private ones they may not have: They may have none with them that have the Tongue of, the Learned to speak a Word in Season to them, *Isa. 50. 4.* They may lack Oil, but have none that can tell them where they may buy it; none that can understand the Nature of Repentance; none that can instruct them in it, or direct them how they may attain it True indeed, God can Work Repentance in Man, or any Grace, without Means, by his immediate Power, or by some extraordinary Means. (as was the D—— of D—— if he sincerely repented: For, *Dr. K——* tells us, "In his Time of Sicknes he sent for an eminent Prelate to visit and assist him? and every time the Bishop attended him he declared again that he did unfeignedly repent of his Sins, and requested his Lordship that he would not only with him, but in his Retirements, pray to God heartily for the Pardon of them)——But tho' God can thus Work Repentance in Man on a Death-Bed, by such extraordinary Means as is here mentioned, yet he never promised to do it; and therefore it is a bold presuming and tempting of him to expect he should. What if God once stopped a Sinner (I mean *St. Paul*) in the midst of his Carrier, when not only running away from the Means of Salvation, but bidding Defiance to them, and converted him in a Miraculous Way, by a glorious Light shining about him, and the immediate Voice of Christ to him, shall others hope for the like? Live in Sin all their Days, and look for Conversion by Miracle at last.

Thus I have made it evident, that Repentance delayed and put off from the present Time to a Death Bed, is great Matter of
great

great Hazard and Uncertainty ; and that " 'tis mighty Odds to use Mr. Ellesbye's Expression, " *if ever such a one doth repent at all : Nay, he not only confirms all I have said of the Hazard of a Death Bed Repentance, but also proves 'tis often Deceitful and Hypocritical ; for his Words are these, " A Dying Bed proves commonly too late, and very improper, for this great and necessary duty of Repentance : Times of sickness and weakness are usually taken up with other-guise Concerns, and attended with many inconvenient Circumstances, which render Repentance very difficult at such a time, and at the best but doubtful and uncertain.*

" Now the Difficulties, says Mr. Ellesbye, of such a Repentance may arise either first from the Violence or Malignity of the Disease, which may possibly be of that Nature as to seize the Head, stupify the Brain, and take away the Use of the Senses and Understanding ; without which no Man is or can be capable of the *least Act* of Repentance, nor of doing any towards it : And in such a Case *to repent is plainly impossible.*

" But, 2. The Difficulties of this Duty arise most commonly from the Nature of *Ill Habits* and bad Customs, which are not easily broken, or left off on a sudden, nor yet *new ones immediately planted and introduc'd in the Room thereof ; for all Habits are produc'd by Acts, and therefore must be weaken'd by Degrees, and worn out by their Contraries : For which Reason 'tis necessary that we accustom ourselves to frequent Acts of Virtue to wear out the Habits of Vice ; but then this requires constant Use and Practice, and some considerable Length of Time for that purpose: Both which are commonly wanting to those that are sick and weak, and more especially when they are dying.*

" But to make the best of their Case, suppose they should be willing to set about the Duty of Repenting before they die, and may be judg'd able to do something towards it, something like it, at such a time ; yet no Man living can judge of the Truth and Sincerity of such a Repentance, as was hinted before, much less give the sick Person any great Hopes of Comfort thereupon. I am sure, says Mr. Ellesbye, we have no Warrant from God so to do ; *there is no Promise made to such late and dying Penitents.* And to give any Hopes of Pardon without a Promise to ground such Hopes upon, is not to comfort but flatter the Souls of Men and deceive them, to their utter Ruin and Disappointment in the End.

Now if a Death-Bed Repentance be thus hazardous, as I have prov'd it is, from the late Remorse of the D—— of D——, what Madness was it in him, and other Libertines, to live in Whoredom all their Days, in hopes to repent on a Death-Bed ? For I have made it plain, that a Death-Bed-Repentance is extraordinary hazardous. 1, As no Man knows the Time of his Death, any more than the manner of

of it, or Means by which it shall be brought about. (2.) I have prov'd it hazardous; that supposing Men might have Time and Warning given, (which is a Thing very uncertain) as they might want the Means of Grace when they come to die, yet a Death-Bed-Repentance is farther rendred extraordinary hazardous, as they may not then have an Heart to use them.

First, By Reason of Bodily Weakness, fainting of Natural Spirits, racking and Tormenting Pains, which often afflict Men in such a Case; These may blunt and dull Mens Minds, or distract them, and draw away the Intention of them from other Things and hold them only to the Consideration of their present Anguish. How unfit are Men for Serious minding even of their Worldly Affairs, when under Bodily Indispositions? And how much more then unfit for Spiritual Work? When the Soul is wholly taken up with helping the Body (with which it sympathizes) to bear its present Burden, it is ill at Leisure to think of Repentance, or indeed any thing else, but the Pains that it endures; the Experience of which made the late D—— of D—— “Exhort others to repent and live better in Time of Health, telling them they wou'd have a Different View of Things when they came to die.

And Secondly, A Death Bed-Repentance is yet rendred the more hazardous to old and desperate Sinners, by Reason of contracted Hardness; and this seems to me to be the late D—— of D——'s Case, as he was a Man of distinguish'd Sense and Judgment, and yet liv'd in a known Sin a great Part of his Life: Men are naturally backward to Good, but much more when (like the late D—— of D——) they are habit'd to Evil; whether it be to Acts of Adultery, or any other scandalous Vice: For, the more enclin'd they are to Evil; the more averse they are to Good; and the more accusom'd they are to Sin, the more enclin'd they are to it. The D——'s Practice of keeping Misses for many Years, hardened his Heart and strengthened in him the sinning Disposition; and still the longer Men continue in Sin, the stronger such Dispositions grow. Hence the Apostle's Advice to the Hebrews, Chap. 3. 13. Exhort one another while it is called to Day, lest your Hearts be hardened through the Deceitfulness of Sin: Implying that it would fall upon their Continuance in Sin.

Hardness of Heart (as Mr. Foulkes observes *) is occasion'd “by a long Course of Debauchery. When I first enter'd (said Mr. Foulkes) on a dissolute Course of Life, If any Body cou'd have suggest'd to me where it would have ended, I should certainly have answer'd with the Syrian, Am I a Dog that I should do this? Yet, (says he) I am the Dog that did it. Sin in its Minority is easily oppos'd; at first to resist it requires not so much Labour; but there is no withstanding when it has attain'd

* In his Penitent Confession, written in Newgate, and sent by him at his Death to Dr Lloyd, then Dean of Bangor.

rain'd to Maturity. The Heights of Wickedness appear so monstrous at a Distance, to one that is but newly entering upon it, that he flatters himself he shall never come thither: But after long Continuance in it, (*Which was the D——'s Case*) and suppressing many Convictions, (as the the D—— did; for "He declar'd himself fully convinced of the Truth and Excellency of the Christian Religion.*)" violating our Vows and Resolutions, after many Evasions to shift off the Imputation, Apologies to excuse or lessen it, Oaths and Execrations to deny it, a Man becomes strangely alter'd; *He is not what he was*, but is insensibly brought more and more into the Snare of the Devil, who leads him Captive at his Pleasure; and one Sin draws on another, and each of a more deform'd Production than another, like the Serpents of Africa, who by their promiscuous Copulations have engender'd such strange and ugly Monsters as Nature never intended. *Who so allows and licenses himself in the Practice of any one Sin, tho he thinks it never so small, (tho' it is not so beneuous as keeping of Misses and defiling Marriage Beds, &c.) that Man involves himself in a fatal kind of Necessity to admit a Train to attend and support it.* "Try not thy self but trust my Words, said Mr. Foulks) "who with Sorrow confess I find the Experiment to be true: Consider the Pleasures of Sin are but for a Season, and those in low Degrees. Hazard not therefore for them a Fulness of Joy, and those Pleasures that are for Evermore; resist the first Beginning, crush the Cockatrice — every Step thou makest in Sin, brings thee in greater Danger; Repentance may be deny'd, or come too late. Nor ought any Man to expect that when (like the late D—— of D——) he hath yielded himself up to the Power of his LUSTS, till he come to die, it may not end in a final Impenitence and Unbelief. And therefore 'tis strange that Dr. K—— should tell us, "That a late Repentance rarely happens but in Men of distinguish'd Sense and Judgment; for when Men have liv'd in the Practice of Sin all their Days, and their Natural Disposition to Sin is heightned into a Habit, it is not strange if they be much averse to the contrary Good: There's so little Hopes that Men that thus sin against Light and Knowledge shou'd, as Dr. K—— expresses it, "Awake out of their Dream of Sin, as they commonly do, that 'tis strange, nay, I may add a Miracle, if they ever repent at all: And tho' Dr K—— is of another Opinion (with respect to the Men of distinguish'd Sense and Judgment) yet whilst Jer. 15. 23. is to be found in the Word of God, I shall take the Liberty to dissent from him; for 'tis there expressly said, *How can you that are accustomed to do evil, learn to do well?* If one gross Sin in a Believer may so debilitate and enfeeble those Gracious Dispositions that were before in him, as to unfit him for and deaden him to Spiritual Duties, to what a Superlative Hardness may a Hundred and a Hundred repeated Acts of wilful Adultery (*Adultery committed against Light and Knowledge, which was the D——'s Case*) bring the Heart of a Carnal Man? And to what

what, not only Averseness to any Good, but Confirmness in all Evil? Which made Bucer say, "If we yield up ourselves to our Lusts, a new Guilt is contracted, which is by a new particular Repentance and Remission to be blotted out.—And for this Reason, 'tis a Thousand to One if they ever repent at all, as I said before, that defer their Repentance to a Death-Bed.

But tho' a Death-Bed-Repentance is hazardous to all, yet 'tis much more hazardous (as I shall shew anon) to the Men of distinguish'd Sense and Judgment, &c. than 'tis to the meaner sinful Wretches: Not that I infer from hence, that the late D—— D—— was not a true Penitent; for as I said before, I judge no Man's Eternal state; yet I think I may venture to say, if he repented in Earnest, after sinning so long and often against Light and Knowledge, his Repentance might be called a Miracle; and so might any Man's else; that lived in Adultery, like the late D—— of D——, all his Life, with Hopes to repent, sincerely, on a Death-bed, and did really do so.

Thus I have fairly argued the Insincerity, as well as the Hazard, of a Death-Bed-Repentance, from the late Remorse of W—— late D—— of D——. 'Tis true, he was A Compleat Statesman, a Peer of distinguish'd Sense and Judgment, and A Finished Gentleman: But will Learning, a Noble Temper and good Breeding, carry a D—— to Heaven, or make any Attonement for his Vile Sin of Adultery, which he both indulged in himself and others? The D—— indeed was A True Englishman, and well deserves, to use Dr. K——'s Words, "That his Monument should shine with this Inscription.

W—— D—— D—— Bonorum Principum fidelis subditus,
Inimicus & Invisus Tyrannis.

"He valued, says Dr. K——, no other Political Character. "His frequent discourse was to commend the Constitution and Laws of this Kingdom, and to affirm that as he always had, so he ever would endeavour to defend and preserve them.—Dr. K—— adds, "He seemed to be made for a Patriot, &c. But how much more had it been to the D——'s Honour; could the Doctor have said of him, "That he ever lived, and died at last, a sincere Christian? But 'tis not the good Political Character the Doctor gave him that gave Offence to his D—— by Hearers; for it must be owned, where there is Real Worth and Deeds Praise-worthy to be found, as there were many in the D—— of D—— consider'd either as a Statesman, or True Englishman, &c. to deny the scattering a few Flowers on the Hearse of such a Person; (or such — A Funeral Poem to his Memory as was lately publish'd) would be Injustice both to the Living and the Dead. There is a Generation of Men whose Eyes are mostly fix'd on the dark Sides and Blemishes of their Brethren, and chuse to represent them to be such always as possibly they once might find them to be in some Particular Circumstance of their Lives; concerning such I shall say no more

than that there are in the World such Things to be found as *Envy, Pride, Detraction, Evil surmizing, Malice, and Rancour, &c.* which like Smoak is always driven upon the fairest Faces: But this is not the Case here, for we are not offended at the great Character *Dr. K——* gave of the *D——* of *D——*, for, as I said before, he was *A Noble Patriot, A True Lover of his Country,* and in that Sense justly deserv'd it: But that which gives Offence is, that the Doctor says nothing, or very little, of the great Hazard the *D——* in particular run, in deferring his Repentance to Old Age, and a Death Bed; whereas the *D——*'s Adulteries called for a loud Caution to others, especially to the Men of Quality that keep Misses, and for the greatest Abhorrence; and how that could be without once naming the Adulteries I do not well understand. 'Tis true, *Dr. K——* plainly discovers the Hazard all Men run that defer their Repentance to a Death-Bed, proving it a sort of Miracle if they repent then; but does not once argue the Hazard they run from the late Remorse of the *D——* of *D——*. But he was a *D——* and a Great Man, and the Doctor chose rather to argue the Hazard of a Death-Bed-Repentance from "*The being saved so as by Fire, from a Plank after Shipwrack,* (for so he calls a late Repentance) rather than from the late Remorse of a Peer, whose Adulterous Life was a publick Scandal: But tho' the Doctor does not argue the Hazard of a late Repentance from the Instance of that Great Man who then lay dead before him, and consequently would have the more affected his Hearers; yet I must do him that Justice to say, that this was not through any Forgetfulness; for the Doctor was so sensible that the late Remorse of the *D——* of *D——* was a Subject that led him to warn others of the Hazard of a late Repentance, that he concludes his Sermon with these Words; "*Let us Timely repent, and prove our Repentance by our Reformation. If possible, let all our Infirmities die before us, and be buried with us. Let us serve God,* (meaning I suppose in the Time of our Health) "*and save our Souls by Divine Grace, and the Merits of Christ Jesus.*" Amen.

Now I appeal to the whole World that are not afraid to speak the Truth of a Great Man, because he is a *D——* or a *L——*, if thus gently rubbing, or rather Varnishing o'er the *D——*'s Adulteries, by a Concealment of them, is not an Encouragement to the Men of Quality that keep Misses, to continue in the like Practices: For, the Doctor was so far from telling his Hearers the great Hazard the *D——* run in deferring his Repentance to a Death Bed, that he plainly tells them, "*The meaner sinful Wretches are commonly given up to a Reprobate Mind, and dye as stupidly as they liv'd; while the Nobler and Brighter Parts, &c. if they are allowed the Benefit of sickness, commonly awake out of their Dream of Sin, and reflect and look upward, &c.*"

But

But now, if instead of thus gently touching the sore Place, if instead of thus smoothing over the D——'s Whoredoms, had Dr. K—— told the World, (as Mr. Parsons did at the Lord Rochester's Funeral) "*That he was one of the greatest of Sinners ; for* " are not Learned and Aged Adulterers such ? *That he had indeed* " great skill in Languages, was a true Judge in History, a Critick in " Poetry, and had a Spirit that was continually improving his Judgment in them, " &c. † This is Dr. K——'s Character of the late " for from them Corrupted they sprang, D—— of D—— " all of them high and extraordinary.

Had Dr. K—— told his Hearers, as Mr. Parsons did, that the D—— of D—— " seemed to affect something Singular " and Paradoxical in his Adulteries, above the Reach and " Thought of other Libertines.

That he was very profuse in some of his Lewd Amours ; that he spared neither Time nor Cost to compass his Desires, and to heighten his Lust , that he took as much Pains to tempt and debauch Mrs. H——ge, by whom he had five Children, and to corrupt the Chastity of others, as other Men do for the saving of their Souls. And this was the heightning and amazing Circumstance of his Whoredoms, that he would corrupt either Maid or Widow that he lusted after.

Had Dr. K—— given a Catalogue of the D——'s Illegitimate Children ; had he told his Hearers of the Thousand Pound he gave to the L——dy J—— to betray her own Daughter to his Adulterous Arms. how many Bastard Children he had by her, and how cold and indifferent he grew to her, tho' a Woman of great Beauty, for the sake of an Actress ; for such Misses as were most impudent had the greatest share in his Love ; he had said nothing but what all Knights-Bridge, and many in London, can warrant for Truth

Had Dr. K—— told his Hearers, that the D—— of D—— was so confirm'd in these Adulteries, that his whole Life, till he came to his Death-Bed, was stain'd with Uncleanells ; or if at any Time he had some Lucid Intervals from his beloved Sin of Whoring, as he seemed to have when my Lord Russel begg'd him " to " apply himself more to a Religious and Virtuous Course of Life ; for the Doctor tells us, " He received those Words with a Flood of Tears, yet they were so short and transitory, that the Impression those Words madewas but as a Morning Cloud, and as the early Dew ; that he still returned to the same Excess of Riot, and that with so much the more Greediness, the longer he had fasted from it.

In a Word, had Dr. K—— told his Hearers, that the Adultery which the D—— liv'd in for many Years, was a Capital Crime, that there was a great Theft in it, (while the Child of a Stranger carries away the Goods or Lands of the Family) that 'tis a Sin strikes at the very Sinew, Heart and Life

of the Marriage Knot, and dissolves it; and as a Proof of this had the Doctor aggravated his Lewdness with *Miss H—ge*, and *Miss Campion*, &c. (for a D—— that Whores should have no more Complement made to his Sin than another Man.) But more especially had lamented his having a Bastard Child when he had one Foot in the Grave; (for 'twas said he had a *Miss* lay in the same Year he died) had he thus expos'd his heinous and many Adulteries, he had convinc'd his Hearers that, his Ministerial Office had set him above Flattery; and the Doctor had done no more by making those bold Reflections than his D—— by Hearers expected from him.

But above all, (except his being a D—— could atone for that Senseless Whoredom of loving a dead Strumpet) he should have detected and lamented his mean Adultery of tempting an Actress out of the Play-House, (I mean Mrs. *Anne Campion*) and doating on her to that Degree, as to Erect a Tomb to her Memory in *Latimer's Chancel*: Surely Dr. K—— had here a fair Opportunity to tell his Hearers, that the late D—— of D—— was not more Honour'd in ordering his Monument to SHINE with this Inscription,

W—— D—— D—— Bonorum Principum fidelis subditus, Inimicus, & Invisus Tyrannis.

than he disgrac'd himself by ordering a Latin Epitaph to be set on the Tomb of one of his Concubines?

But seeing the D—— erected a Tomb to perpetuate the Memory of a Lewd Strumpet, or in plainer Words, to perpetuate his sin and shame; for a Tomb Erected to a Harlot's Memory is no better: I'll here insert the Latin Epitaph the D—— order'd to be set on his *Miss's Tomb*, with *A Brief Account of her Life and Funeral*, as 'twas sent to me in the following Letter.

Chester, Jan. 20. 1708.

S I R,

YOUR Letter (desiring me to send you that Latin Epitaph which the D—— of D—— order'd to be set on the Tomb-stone of *Anne Campion*, his beloved *Miss*) came to me the 18th Instant; upon the Receipt whereof I went immediately to *Latimer's Church*, and have seen the Tomb of Mrs. *Anne Campion*: It stands in the Middle of *Latimer's Chancel*, built of Free-stone, Black Marble, and Alabaster; and I have sent you the Latin Epitaph here enclosed.

On

of a Death-Bed-Repentance.

23

On the West End, next the Church, stand those Five Lines which are set above the other ; the other Eighteen stand on the East End, next the Chancel Window, and the Three Letters (G. D. D.) stand under them. Her Father 'tis said here was the D——'s Servant, and she was an *Actress in the Play House*, but was no great Beauty. There was nothing set on the Coffin as I can hear of, and her *Burial* was a sort of secret ; for it was a private Funeral, and but one Coach with the Hearse.

Sir, I shall only add, if you'll be so kind as to send me the *English* of the Latin Epitaph, you will very much oblige Him who is

Yours to Command,

N. G.

The Latin Epitaph (*enclos'd in the foregoing Letter*) that was set on the Tomb-stone of Miss Campion, (by the Order of W—— late D—— of D——) was this following ; Viz.

Requiescit hic
Pars Mortalis Mæ. Aæ. Cn.
Obijt 19. Maij. An. MDCCVI.
Ætat 19.
Quod superest ex altera parte quære.

Formam Egregiam et Muris Illecebris Ornatam
Virtutes animi superârunt.
Plebejum Génus sed honestum
Nobilitate morum decoravit.
Supra ætatem sagax.
Supra sortem, præsertim egenis, benigna.
Inter scenicos ludos (in quibus aliquandiu versata est)
Verecunda et intemerata.
Post quatuor mensium languorem,
A Febri Hecticâ correpta
Intempestivam Mortem
Forti pectore, et Christianâ pietate subivit,
Humanitate preditis
Si quid mentem Mortalia tagunt
Flebilis.
Amicis heu! flebilior.

C 4

Dilec-

The HAZARD.

Dipectissimis Reliquijs sacrum
Laideim hunc poni curavit
G. D. D.

The same in ENGLISH.

Here lies

*The Mortal Part of Mrs. Anne Campion.
She dy'd the 19th of May, 1706.*

*In the Nineteenth Year of her Age.
For what remains seek on the other Side.*

*The Virtues of her Mind excell'd the Beauties of her
Body, that was adorn'd with so many Charms.
She set off her mean, but honest, Parentage
By the Nobleness of her Behaviour.*

She was wise above her Years.

*She was above her Fortune (especially to the Poor)
very Bountiful.*

At the Play House, where she sometimes acted,

She was modest and untainted. ‡

After her Four Months Illness

(Being taken with a Hectick Fever)

With a firm Confidence and Christian Piety

She submitted to her untimely Fate.

A Person to be lamented, if any thing that is

*Mortal can affect the Mind, by all Persons that
are indu'd with Humanity; and by her Friends
much more to be Lamented.*

Upon her Beloved Remains W——— D——— of D———

Caus'd this Stone to be put,

As Sacred to her Memory.

This Epitaph which the late D—— of D——— order'd to be set on the Tomb-stone of *Anne Campion*, his beloved Miss, shews he was arriv'd to the *highest Step in Debauchery*; for he not only tempted this young Woman (for the Epitaph says she died in her 19th Year) out of the Play House to his Lewd Embraces, but after her Death he so far doats on her very Ashes as to cause this very Epitaph to be set on her Tomb, to perpetuate her Memory, for the Epitaph concludes thus——Upon her Beloved Remains W. D. D. caus'd this stone to be put, as Sacred to her Memory.—— 'Tis true, he is so modest as to order a Latin Epitaph, being a sham'd

to

‡ i. e. No Common Strumpet.

to magnifie the Imaginary Virtues of a Kept Miss, in a Language the Parishioners understood, and to subscribe it with only the Initial Letters of his Illustrious Title ; for he only says (W. D. D) caus'd this Stone to be put, as Sacred to her Memory. From whence I infer, that Love, to a Whore, in the greatest Man, is forc'd to sneak under a Covert ; whereas chaste and honest Love may be boldly own'd with our Names at Length. Sure I am this paying a Respect to the Ashes of a KEPT MISS is a matchless Piece of Adultery ; for 'tis a sort of Fornicating with a Dead Body ; which is such a senseless, or imaginary, Piece of Uncleannefs as has no parallel : And therefore 'tis strange Dr. K—— cou'd take such particular Notice of the Inscription the D—— order'd to be set on his own Monument, and not lament that Latin Epitaph which the D—— order'd shou'd SHINE (to use the Doctor's Word's) on his Miss's Tomb. If the D—— instead of setting an Epitaph upon the Grave of a Lewd Woman) had set a Remonstrance against her Whoredom ; if he had in the said Remonstrance taken Shame to himself for debauching so young a Woman as Anne Campion, and for ought he knew sending her Soul to Hell : I say, if he had done this instead of Erecting a Tomb to perpetuate the Virtues of his Kept Miss, he had acted like a True Penitent, and had done what had been much to his Honour : But instead of this, he makes the Tomb display the Imaginary Virtues of her Mind. His Epitaph calls her Pious, Bountiful, Modest, Wise, &c. tho' being A Man of distinguish'd Sense, he cou'd not but know they that commit Adultery are all Fools, and that the Harlot's House is the Way to Hell. But the D—— never consider'd himself as an Old Sinner, and that Grey Hairs were upon him ; or if he had, I have that Charity to think, he wou'd sooner have chose to have done Penance, that is stood in a White Sheet, in Latimer's Church, (where his Beloved Miss was interr'd) than have caus'd a Stone to be put as Sacred to her Memory, who had been Partner with him in so much Lewdnefs.

Now these Scandalous Adulteries of W—— late D—— of D—— were all so Notorious and openly known his Repentance for them shou'd have been as PUBLICK ; and therefore how Dr. K—— cou'd assert " He was found in a full Disposition " to make his Peace with God, that he was troubled, very much troubled for the Lateness of his Repentance, which he hoped was sincere, " that he seem'd at last to have obtained his Desire of being in Peace " with God ; that when his Hour of Departure came, he fell asleep not " merely like an Ancient Roman, but rather like a good Christian. I say, how all this cou'd be said of an Aged Adulterer, who did not (or the Doctor conceals it) give Order that his Repentance might be made as Publick as his Whoredoms, I don't well understand ; for sure I am, He that is troubled, very much troubled (as the Doctor expresses it) for the Lateness of his Repentance, will (where his Whoredoms are as publickly known as the D——'s were) be as Zealous to confess and proclaim his Adulteries, as he is Sincere in repenting

repenting of 'em. Such a Man, if his Reason be sound and clear to the last (as the Doctor tells the D——'s was) being converted himself, will do all he can to bring others to Jesus. Of the Thousands whose Death we have seen or heard, what one Person tho' never so besotted, ever recommended a Debauch'd Life to those that stood about him ready to gather his last Breath? No, even the D—— of D—— himself, on his Death-Bed, as Dr. K—— tells us "Exhorted others to repent and live better" *"in Time of Health, and told them they would have a different View of Things when they come to die."* Then what Advantage have we of living after great Sinners, and observing in their History, that however wickedly they liv'd they dy'd (or seem'd to die) Piously? When a great Whoremaster is once converted, (whether it be in his Health, or on a Death-Bed) he finds so much true Pleasure and Satisfaction in mortifying the Deeds of the Flesh, and in living a Pious and Chaste Life, that he wou'd fain carry every Body to Heaven with him that he either knows or converses with.

Oh Reader, what Joy is there in Heaven when a great Sinner repents in Earnest! Which if all the World hear not from his Mouth, (or from the Minister that Preaches his Funeral Sermon) it is no Fault of his being now awaken'd out of his Dream of Sin. He wou'd have all his Fellow-Sinners awaken'd too; (but more especially those he had drawn into Sin by his Lewd Example. When a great Sinner is once converted, if Christianity have any Work more difficult or perilous than other that he enjoyns himself for, (as a Converted Whoremaster once said, *ego non sum ego.* He is quite another from himself; and if his Soul cou'd have any Intermision of dwelling within his Breast, it cou'd not have known this was his Lodging. Nothing but his Outside is the same, and that is alter'd more with weeping for his Sins than with Age. He that lately divided his Time between the Play-House and his Kept Misses, and never went to a Church or Meeting, (as if he believ'd there was neither God nor Devil) can now relish the Promises of the Gospel; which he finds so sweet that his Thirst after them is insatiable: For thus he cries,

Lord Pardon such a Wretch! I'm forc'd to wink
At this Bright Truth! in these great Depths I sink!
O! 'tis beyond my Reach, I cannot tread;
Nor can I swim unless thou hold my Head?
My Reason's at a stand! thus are thy Ways
Past finding out! How Dazling are thy Rays
(O Sun of Righteousness) to Humane Sight!
Like the great Convert I can't see for Light!
Oh I repent, but still am full of Fears;
Shine forth my S U N, amidst these Show'rs of Tears!
Shew me thy hidden Manna! Angels Food!
I long to taste and see that thou art good!
I'm come to see thee LORD tho' vile and Poor,
O let me in! I'll die else at thy Door!

of a Death-Bed-Repentance.

27

In a Word, *He's a great Sinner converted; and then to be sure he loves much, because much is forgiven him.* He that (like the late D—— of D——) has been a great and open Whoremaster many Years and does not repent in this hearty and publick Manner, can never be said “*to be in a full Disposition to make his Peace with God, or to be troubled, very much troubled for his Adulteries.*” But seeing Examples are more convincing than these Remarks, see this verified in those *Two great Sinners* (and as great Penitents) Sir Duncomb Colchester and the Earl of Rochester. The true Conversion of the first appear'd by his leading a new Life after a Fit of Sickness that was thought Mortal. For, (to use Dr. K—— Expression) “*He recover'd and liv'd like a true unfeigned Christian Convert.*” And tho' the other did not recover, yet his Sincere Conversion appear'd by his *Publick Repentance*, (or dying Remonstrance to his Fellow-Sinners.) Had Dr. K—— Preach'd the *Funeral Sermon* for either of these Penitents, he must (or the World would have cry'd Shame) have expos'd their *Adulteries* at another Rate than he did those of the D—— of D—— for their Sincere Repentance was made Publick even by themselves. That of Sir Duncomb Colchester was Publish'd in his Life Time, in *Westbury Church*, and in these Words.

Gentlemen and Friends,

Since it hath pleas'd Almighty God, of his great and undeserv'd Mercy and Goodness, to bring me, one of the Chiefest of Sinners, by a long and sharp Visitation, to a Sense of my Sins, (for which with all Humility of Soul I adore and Praise him) it is a Duty I know incumbent on me, as ever I hope for his Pardon and Forgiveness, to do what in me lies to bring Honour to his Holy Name, to make Reparation for the Mischief I have done by my Former Vicious Life and Antidote (as far as I can) the Poyson which my Example has shed round about me. In Order whereunto I do hereby *Declare*, that I am heartily sorry for all the Sins of my past Life; the Remembrance whereof, however Pleasant they formerly seem'd to be, is now Grief and Bitterness to my Soul. More particularly, that I may take Shame to my self, I do with the deepest Sorrow lament my *Rioting and Drunkenness, my Chambering and Wantonness*, those daring and presumptuous Sins, which had so long Dominion over me. I do also heartily lament that great Sin which I was so frequently guilty of of *encouraging and drawing others to Excess*; which has made me Partaker. O sad Thought! of other Men's Sins, and liable to answer for more than mine own, &c. — And as I abhor my self for all my great Sins and Provocations against an Infinite Majesty, so I do farther hereby declare my full Purpose and Resolution, if it shall please Almighty God to restore me to Health, &c. to lead a New Life, in all Holy Obedience to his Will and Commands; and desire that this *Declaration* of mine, if I fail to do so, may be produc'd as a Testimony against me to my Shame, Reproach.

Reproach. But since my Recovery is very uncertain, &c. I do hereby earnestly warn and beseech all Sinners, especially those whom my Example has at any Time encourag'd, &c. to repent of all their Sins and Provocations, lest God's Vengeance overtake them in their Security, and there be no Remedy, &c. —

Duncomb Colchester.

And the Lord Rochester (which President Dr. K—— ought to have follow'd, in the Sermon he Preach'd at the D——'s Funeral) was full as desirous as Sir Duncomb Colchester, to have his Lewd and Adulterous Life laid open to the World; for “ He commanded me (says Mr. Parsons, his Chaplain) to Preach abroad, and let all Men, know if they knew it not already, how severely God disciplin'd him for his Sins, by his Afflicting Hand; that his Sufferings were most just, tho' he had laid Ten Thousand Times more upon him; how he had laid one Stripe upon another, because of his grievous Provocations, till he had brought him Home to Himself: And as the Lord Rochester own'd himself A great Sinner, so, being truly Penitent, he was for having the World know it, in the following Remonstrance to his Fellow-Sinners, which he Sign'd on his Death-Bed.

The Earl of Rochester's Dying Remonstrance.

‘FOR the Benefit of all those whom I have drawn into Sin by my Example and Encouragement, I leave to the World this my last Declaration; which I deliver in the Presence of the Great God who knows the Secrets of all Hearts, and before whom I am now appearing to be Judg'd:

‘That from the Bottom of my Soul I detest and abhor the whole Course of my former wicked Life; that I think I can never sufficiently admire the Goodness of God, who has given me a lively Sense of my pernicious Opinions and vile Practices; by which I have hitherto liv'd without Hope, and without God in the World; have been an open Enemy to Jesus Christ, doing the utmost Despite to the Holy Spirit of Grace; and that the greatest Testimony of my Charity to such, is to warn them in the Name of God, as they regard the Welfare of their Immortal Souls no more to deny his Being, or his Providence, or despite his Goodness; no more to make a Mock of Sin, or contemn the Pure and Excellent Religion, of my ever Blessed Redeemer, thro' whose Merits alone, I, One of the greatest of Sinners, do yet hope for Mercy and Forgiveness. Amen.

J. Rochester.

I cou'd here add—— The Dying Remonstrance of James Earl of Marleburg, and Sir Alan Broderick, who were great Sinners ; but being as great Penitents, were both (like Sir Duncomb Colchester and the Lord Rochester) for divulging and lamenting their former Wickedness ; and I perswade my self, cou'd these Sinners of Quality have thought that the Minister who Preach'd their Funeral Sermons, wou'd have Smooth'd over their vile Adulteries with only saying, (as Dr. K—— and Mr. G—— did of the D—— of D——) “ That their Lives “ had some Mixture of Alloy—— That they were not out of the “ Reach of Frailty, &c. They would all have said, Oh, Sir, when you Preach our Funeral Sermon, don't extenuate our Sins in the least, for we are all griev'd, heartily griev'd for the Dishonour we have done to God by our Whoredom, Swearing, Drunkenness, Injustice Gaming, Sabbath-breaking, and heartily wish that our Heads were Waters, and our Eyes were a Fountain of Tears, that we might weep Day and Night for our great and scandalous Sins : Oh Sir, you live in a lewd and debauch'd Age, and as we have help'd to make it worse, when you are in the Pulpit cry aloud against it, desire the Heavens (but more especially our old Companions in Wickedness) to take Example by us, to be serious in the Matter of their Eternal Concernments before they be made Examples themselves. Oh, Sir, call our Adulteries and scandalous Sins by their right Names, spare not to tell the Flock over which the Holy Ghost hath made you Overseer, of their great Impieties ; and let our Companions in Evil know, that what vain thoughts soever Men may, in the Heat of their Youth and Lust, entertain of Religion, they will sooner or later feel a Testimony God hath given it in every Man's Breast ; which will one Day make them serious, either by the inexpressible Fears, Terrors and Agonies of a troubled Mind, or the unconceivable Peace, Comfort and Joy of a good Conscience, &c.

Now, as I said before, I think no Man can doubt but these great Penitents before mention'd wou'd have had their most scandalous Vices made known at their Funerals, that seriously weigh their Dying Remonstrance.

For First, James Earl of Marleburgh proclaim'd himself a great and scandalous Sinner, and a little before his Death advis'd his Friends and Relations to be serious in the Search after the Will of God in his Holy Word ; as appears by Two Penitential Letters which he sent to Sir Hugh Pollard and to Mr. Glascock. I shall not touch upon any Irreligious Principles or Practices, that were as Stains in his Life, since he hath by his own Noble Pen, (in the forementioned Letters) acknowledg'd them, and by his most Exemplary Repentance wash'd them off. Mr. Turner assures, us * that both the Letters

* In his History of Remarkable Providences, P. 164. had a happy Influence on the Lives of the Two Persons to whom they were sent. And indeed they were both mix'd with such an Air of Sincere Penitence, they

cou'd scarce miss of converting the Persons to whom directed. In the

the Earls Letter to Sir Hugh Pollard, are these Words, " Sir, I
 " will not speak ought of the Vanity of this World, your own Age and
 " Experience will save the Labour: But there is a certain thing that
 " goes up and down the the World call'd RELIGION; dress'd and
 " presented fantastically, and to Purpose bad enough, which yet by such
 " evil Dealing loseth not its Being. The great and good God hath not
 " left it without a Witness, more or less, sooner or later, in every
 " Man's Bosom, to direct us in the Pursuit of it, &c. I confess to God
 " and you, I have been a great Neglector, and I fear Despiser of
 " God's Word, (God of his Infinite Mercy pardon me that dreadful
 " Fault) but when I retir'd myself from the Noise and deceitful Vanities
 " of the World, I found no true Comfort in any other Resolution
 " than what I had from thence. I commend the same, from the Bottom
 " of my Heart, to your (I hope happy) Use. Dear Sir Hugh, let
 " us be more Generous than to believe we die like Beasts that perish;
 " but with a Christian, Manly, Brave Ambition, let us look to what is
 " Eternal, &c. ——— And in his Letter to Mr. Glascock, this
 Noble Penitent has these Expressions. " Dear Cousin, I first
 " earnestly beg God Almighty's Pardon and yours, for the very bad Ex-
 " amples and many Provocations to Sin I have given you. Next I do
 " most heartily desire you to make Use of your remaining Time, in be-
 " stowing it upon his Service, who only can be your Comfort at the lat-
 " ter End, when all the former Pleasures of your Life shall only leave
 " Anguish and Remorse. If God had spar'd my Life, instead of this
 " Paper, I wou'd, thro' his Grace, have endeavour'd to have been as
 " assiduous to you, in minding you of true Piety, as the Care of mine
 " own Life cou'd have enabled me. Do not think that Melancholly
 " Vapours cause this: It is God's great Mercy, that by this Employ-
 " ment hath made me know myself; for which his Name be for ever
 " praised.

2. Sir Alan Broderick, a Gentleman of extraordinary Learn-
 ing and Accomplishments, did own with much Contrition, that
 a long Scene of his Life had been acted in the Sports and Follies of
 Sin; yet some Years before his Death, the Bent and Tendency
 of his Life and Actions was Devout and Religious. He was no
 sooner converted; but he did freely and publicly own how
 lewd, and vile he had been. The New Birth in him was accom-
 pany'd with many Pangs and Efforts of great Consideration, dur-
 ing the Firmness of his Bodily Health, and much transcending
 the low Nature of poor Death-Bed-Repentances; which are so justly
 suspected by our Practical Divines of all Perswasions. Sir Alan
 having much study'd the Nature of Repentance, he wou'd fre-
 quently complain, " that he had a great Jealousy upon himself lest
 " he had not yet conceiv'd an Horror answerable to his past Exorbi-
 " tances of Life. He wou'd often say, (so sincerely and publicly
 did he repent of his wicked Life) " that if the cutting off one of
 " his Hands with the other were but a proper or likely Way, thro' the
 " Anguish of such a Wound, to give a just Horror for his Sins, he
 " wou'd do that as willingly as ever he did any Action that had given
 him

"him the greatest Pleasure of Life.—— He also said "that by
"the Grace of God he had such a Sense of the Folly and Unreasonable-
"ness of Sin, that no Argument or Temptation whatever should prevail
"upon him to do the like again.——

But it is not only Persons of Lewd and Debauch'd Principles,
(such as the Earl of Marleburgh, the Lord Rochester, Sir Duncomb
Colchester, and Sir Alan Broderick) when once they repent in
Earnest, are willing to make their Repentance as publick as
their Lives were scandalous—— But even Men of a sober and
chaste Life, and of Eminent Learning, when they think some Error
or Frailty of theirs has mislead others, have, to shew the Sincere
Repentance, been willing (Publickly) to discover their Abhor-
rence of them : Of which you have a remarkable Instance in the
Famous and Learned Mr. John Hampden, (formerly Knight of
the Shire for Bucks) who supposing himself under God's Afflic-
ting Hand for some Errors he approv'd in *Father Simon*, (Author
of the *Critical History of the Old Testament*) and with which, as he
penitently owns "He endeavour'd to pervert others, writes the fol-
lowing Remonstrance against the Errors of *Father Simon*, &c. and
sent it by *Monsieur Alix* to Dr. Patrick, late Bishop of Ely.

April 15 1688:

Mr. John Hampden's Remonstrance against the
Errors, &c. of *Father Simon*,

HAVING long been in a most Eminent Manner, under God's
Afflicting Hand, I think my self oblig'd to examine my
Conscience concerning the Causes for which it hath pleas'd his
Divine Wisdom to inflict so many Signal Judgments upon me
for Years last past ; and I do freely confess that among many o-
ther Heinous Sins whereof I am guilty, there is One especially
which causes me great Trouble, and to which I was principally
drawn by that Vanity and Desire of Vain Glory, which is so Na-
tural to the Corrupted Hearts of Men. The Particular is this,
That notwithstanding my Education was very Pious and Religi-
ous, and the Knowledge I had of the Certainty of the Truth
of the Christian Religion, yet to obtain the Reputation of Wit
and Learning, which is so much esteem'd in the World, I was so
unhappy as to engag'd my self in the Sentiments and Principles
of the Author of the *Critical History of the Old Testament* ; which
yet I plainly perceiv'd did directly tend to overthrow all the
Belief which Christians have of the Truth and Authority of the
Holy Scriptures, under Pretence of giving great Authority to
Tradition, which afterwards is easily twined and accommodated,
as best suits the Interest of those who take upon them to cry it up.

I do likewise acknowledge, that tho' I had but very weak Arguments to support my Libertine Opinion, such as I believe I could have easily answer'd, and as could not make any Impression but upon those who are willing to cast off the Yoke of their Duty and Obligation we are all under to live in the Fear of God; yet I was so rash and foolish as to pretend I thought there was great Strength in them, when I insinuated, rather than open'd, them to some of my familiar Acquaintance; and I am afraid I have contributed thereby to cast some of them into Opinions, and perhaps Practices, contrary both to the Truth and the Commandments of the Christian Religion.

I do likewise acknowledge, that having discours'd freely with the Author of the *Critical History*, and having heard from his own Mouth that he allowed yet less, the Authority of the Books of the New Testament than those of the Old, which should naturally have oblig'd me to avoid all Communication with him; yet I furnish'd him with Money to execute a Design which he fram'd of a *Critical Polyglot Bible*: Which after the Declaration he made to me, I think I ought to have consider'd as a Design which tended to destroy the Certainty of the Books of the New Testament, as well as the Old. I believe this Project of a *Polyglot Bible* was innocent enough in itself, and might have been considerably useful in the Manner it was agreed upon between *Father Simon*, a Friend of mine, and myself; but however that may be, I cannot forgive my self, after what I knew of that Father's Opinion concerning the Authority of the Scriptures, for embarking my self with a Man who had so plainly declared his Thoughts to me in that Matter; and so much the rather, because upon Consideration, I see well enough how the Execution of this Design would have encreas'd in me those loose Principles which I have already received from the reading of his *Critical History*.

This Confession I make with all possible Sincerity, and with much Grief, for having offended God by so great a Sin, for which I heartily beg Pardon of him, and I do earnestly beseech all those that may to any Degree have been seduc'd, either by Discourses or Examples, that they would seriously reflect upon the Danger they are in, that they be deliver'd from it in Time, and from such Judgments of God as he has been pleas'd to lay upon me.

This Confession I have written and signed with my Hand, to the End that if I shall die before I can speak with those I have perverted by my Example, they may return to themselves, and to God, as I do, by solemn Protestation which I make to them, that the Opinions I have taught them were nothing but the Effects of my Pride and Vanity; which I unfeignedly condemn, designing to live and die in those contained in this Paper.

J. Hampden.

This

Of a Death-Bed-Repentance.

33

This is a faithful Copy of Mr. *John Hampden's Remonstrance against the Errors of Father Simon, &c.* Which being sent to Dr. Patrick, late Bishop of *Ely*, was found in his Closet with this Superscription; Viz.

There is a Paper here enclos'd which Monsieur Alix brought me, April 25, 1688. from Mr. John Hampden; which, if I die, I d'sire and charge my Executors to deliver it as is thus seal'd up, without looking into it, unto the said Mr. John Hampden, or his Father, (if alive) or to some of his nearest and best Relations or Friends.

Simon Patrick.

This Copy of the Confession of Mr. *John Hampden* being given by Sir *Edward Harley*, to a Worthy Divine now living in London, from whom I had it; and it being also attested under Bishop Patrick's Hand to be that very Paper which *Monsieur Alix* brought to him from Mr. *Hampden*, April 25, 1688. there is no Room to doubt its being *A true Copy of Mr. Hampden's Remonstrance against Prophaneness and Irreligion*; or if any Man of distinguish'd Sense shall be yet so incredulous as to doubt its being *A true Copy, &c.* if he'll repair to the Author of these Sheets, he shall receive further Satisfaction in that Matter.

Thus Reader, you see, by the *Publick Repentance* of those great Sinners, *The Earl of Marleburgh, the Lord Rochester, Sir Duncomb Colchester, Sir Alan Broderick*, and by the Penitent Confession of that more sober and chaste Gentleman, the Famous Mr. *John Hampden*; that when Men are truly converted whose Lives have been openly scandalous, (or but their Judgments Erroneous; as was Mr. *Hampden's Case*) they will not only confess their Extravagance in their Life Time, but will have their Funeral Sermons ring aloud of their vile Practices; for my Lord *Rochester*, as I hinted before, "commanded Mr. Parsons, his Chaplain, to Preach abroad, and let all Men know what a Lewd Sinner he had been. And Mr. Parsons was faithful in observing my Lord's Request; for in his Preface to his Funeral Sermon he there says, "If ever there were a Subject that might deserve and exhaust all the Treasures of Religious Eloquence, in the Description of so great a Man, and so great a Sinner as now lies before us; together with the Wonders of the Divine Goodness, in making him as great a Penitent; I think the present Occasion affords one as remarkable as any Place or Age can produce: And 'tis the good Tidings of that, especially what God has done for his Soul, that I am now to Publish and tell abroad to the World, not only by the Obligation of mine Office, in which I had the Honour to be a weak Minister to it; but by his own express and dying Commands.

D

Now

Now let us peruse the Sermon preach'd at the D——'s Funeral, to see if he follows the Example of this great Penitent, "to command his Chaplain to Preach abroad, and let all Men know what a Lewd Sinner he had been; to see if Dr. K—— condemns his Gaming, his keeping of Misses, and other Lewdness, with the same Courage and Bluntness Mr. Parsons describes the debauch'd Life of the Lord Rochester; or as those great Penitents, Marleburgh, Colchester, and Broderick expos'd theirs. No, verily, Reader, he does not; for I have read his Sermon over and over, and find Dr. K—— is so far from telling his Hearers what a great Libertine the D—— had been, that he exposes all the Blots and Whoredoms of his whole Life, in no harsher Manner than saying, "*He escaped the Taint of Mr. Hobb's Scheme, tending to establish unlimited Power. Oh (adds the Doctor) if he had been as happily preserved from all others!*" meaning I suppose his many Adulteries, tho' he does not call 'em by that Name; as if his being a D—— had changed the Nature of Whoredom, or lessen'd the Sin; whereas by the Doctor's Leave, when our Nobles and Gentry make use of their Power and Riches to be more Vicious than others, and give bad instead of good Examples, they are (as I hinted in my Preface to these Sheets) "*as much more guilty than others as they are higher than they.*" Mr. Parsons thought so; and therefore in his Sermon at the Lord Rochester's Funeral tells his Hearers, "*No Man will charge him with Flattery, in describing the Birth and Quality of that great Man, since (says he) I only intend to shew the Greatness and Unhappiness of his Folly, in perverting the so many excellent Abilities and Advantages for Virtue and Piety in the Service of Sin, and so becoming a more universal, insinuating, and prevailing Example of it.*" And even Marleburgh, Colchester, and Broderick, were as much for aggravating their Sins from the Consideration of their Birth and Quality, as either Mr. Parsons or the Lord Rochester; and for that Reason they call themselves the greatest of Sinners, and think they are lewder and viler than meaner Men, who (tho' they sinned in as daring a Manner) have not been trusted with so many Talents as they have.

But let's return to the Doctor's Sermon, and see how he treats the Noble D—— as to those Sins which are so greatly aggravated by being committed by a Man of his *High Birth, &c.* But the further we look into this Matter, we shall find the Doctor still more for concealing than aggravating the D——'s Adulteries; for in P. 15. he has this Expression; "*When my Lord Russell begg'd the D—— to apply himself to a more Religious and Virtuous Course of Life, &c. 'Tis hop'd, says the Doctor, this made an Impression; for it was received with a Flood of Tears, &c.*" But as that Impression did not make him dismiss those Strumpets he kept in Pay, Dr. K—— here should have told his Hearers, that the Impression the Lord Russell's Request made on the D——'s Mind was but an Aggravation of his many Adulteries, as he continued in them after such pious and fair Warning, till he came to his

his Death-Bed ; but not a Word of that *Aggravation* in all Dr. K——'s Sermon. No, the Doctor was so far from exposing the D——'s *Adulteries*, that in p. 16. he seems to insinuate as if he had said too much of his Whoredom ; (tho' I can't find he has said a Word) and therefore tells us, "*We are not to follow him through all his Steps of Life.*" The Doctor knew if we had, we must have follow'd him through a very *Unclean Road*, and he was not willing we should view him there ; and therefore the better to throw a *Veil* over all his *Adulteries*, in one Sentence Dr. K—— adds, "*Let us rather pass on to his last Sickness and Death:*" And here he tells us, (which I fear will too much encourage others to defer their Repentance to a Death-Bed) "*He seem'd at last to have obtained his Desire of being in Peace with God, and that he fell asleep not merely like an Ancient Roman, but rather like a good Christian.*"

What soft and fine Language is here to describe the Adulterous Life and seeming Penitent Death of a Noble Whore-master (a Lewd D——) who perhaps had debauch'd more than any Five Keepers of Quality besides ? and he liv'd in that Practice till he came to die ; for Mr. G—— his

* In the Sermon Chaplain owns, * that 'twas in his Sickness occasion'd by the — and on his Death-Bed, that it pleas'd God to Death of the late touch his Heart with a Cole from his Altar, D—— of D—— P. 15 and melt him into a truly Christian Consideration of his State, &c. Now (pray observe it) does Mr. Parsons treat the great Lord Rochester in this manner ?

No he honestly and plainly tells his Hearers,

* In the Sermon * " I shall content my self with the Office of a Preach'd at the Plain Historian to relate faithfully and impartially what I saw and heard, And then he proceeds to tell his Hearers. " His Sins were like his Pains

" (for from them corrupted they sprang) all of them high and extraordinary. He seem'd to affect something Singular and Paradoxical in his Impieties, as well as in his Writings, above the Reach and Thought of other Men ; taking as much Pains to draw others in, and to pervert the Right Ways of Virtue, as the Apostles and Primitive Saints, to save their own Souls and them that heard them : For, this was the heightning and amazing Circumstance of his Sins, that he was so diligent and industrious to recommend and propagate them ; not like those of Old that hated the Light, but those the Prophets mentions, Isa. 3, 9. Who declare their Sin as Sodom, and hide it not, &c. Framing Arguments for Sin, making Professions to it, and writing Panegyrics upon Vice, singing Praises to the great Enemy of God, and casting down Coronets and Crowns before his Throne. Nay, so confirm'd was he in Sin, that he liv'd, and oftentimes almost dy'd a Martyr for it, &c.

Now had Dr. K—— that Preach'd the D——'s Funeral (or Mr. G—— his Chaplain, that afterwards Preach'd a

Sermon upon the Occasion of the D——'s Death) treated the *Lewd and Adulterous Life* of the late D —— of D —— in this plain and impartial Manner, they had done no more than we all expected, or than was absolutely necessary to have convinc'd the World of the D——'s Penitence : But Dr. K—— and Mr. G—— instead of telling their Hearers what a great Adulterer the D—— had been, talk fine Things of his great Accomplishments, but scarce once mention the Word *Adultery* in either of their Two Sermons ; No, instead of declaring such bold Truths as these, they only tell their Hearers, " *The D—— was a Man within the Reach of Frailty ; (and pray who is not ?)* " *that his Life had a Mixture of Alloy : Nay I think Mr. G—— dares venture so far as to say his Life had a Mixture of Irregularity.* But is not the same thing true of the best Man ? But to make Amends for these (as they fear) harsh Expressions, Dr. K—— tells us, " *the D—— seem'd at last to have obtain'd his Desire of being in Peace with God, and that he fell asleep not merely like an Ancient Roman, but rather like a good Christian.* " And Mr. G—— is not behind him in a Dying Flourish, for he tells us, " *that his End was so sedate, so Penitential, so placid and Saint-like, that he had his Senses in Christian Contrition to the last, and clos'd his Life like a submissive Lamb.*

And thus we see (what an Ingenious Gentleman lately observ'd. *)

*That mighty Man that rides in State,
Puff'd up with Wealth and Title,
Although his Sins are ne'er so great,
The Scandal is but little.*

*His Publick Grandeur puts a Gloss
Upon his Crimes and Vices,
And tho' his Sins are ne'er so gross,
They never want Disguises.*

*What tho' he GAM'D, and Misses kept,
Wallow'd in Fornications ?
His Chaplain soon can wash him clean
With Funeral Orations.*

*Resigning Priests and humble Slaves,
For Riches only Prize Men,
And he that wins but Fools and Knaves
Need never fear the wise Men.*

* In his Book entituled, *The Modern World disrob'd ; or both Sexes stripp'd of their pretended Virtue.*

Now, when such great and Aged Whoremasters as these die, and the Man in Black strews their Hearse with so many Gay Flowers, that their most notorious Vices are scarce seen through them, but are rather conceal'd, this hardens the Hearers, (*but more especially the Men of distinguish'd Sense and Judgment*) and is such an Abuse of Funeral Sermons, that no Minister of the Gospel should ever practise; for as Mr. Stubbs well observes "The Detriment hereby accruing to our most Holy Profession is scandalously Notorious: As First, an Atheist or Deist, hearing the Man in the Pulpit canonizing a known Debauchee for a Saint, dubbing a Rebel a Martyr, extolling a grand Hypocrite as a Penitent of Note, &c. is confirm'd in his Obstinacy, damns all Religion as Craft and Cheat, and Priests of all Perswasions, for a Mercenary Tribe——"

In a Word, as the late D—— of D——'s Adulteries were so many, notorious, and so expensive, (and Practis'd so much against *Light and Knowledge*, as he was a Man of *distinguish'd Sense and Judgment*) the Doctor had been excusable had he been Satyrical on his *Miss-keeping*.

If the Doctor replies that these Relations owe their Rise to common Fame, and for that Reason were not fit to be nam'd in a Pulpit, my Answer is, Dr. K—— could not but know his Adulteries were so many, and so much aggravated, that he had out-sinn'd Common Fame in his *Lewdness*: Besides, there is a great deal of Difference between not saying One Word of his Whoredoms and saying more than they really were. But tho' the Doctor in this One Instance has been more sparing than his Hearers expected, I neither am, nor will be so, when I think it may do Religion a Service; and I hope I should shew the very same Courage were it to cost me (not only my Estate but) my Life; for what need he fear that knows he dies in Discharge of his Duty? I can but die, as I said in the Preface, if I tell the Truth, and I must die if I flatter; and for that Reason, whenever the D—— of O—— and other Keepers of *Quality* (who are so fond of their Concubines as to send them Dishes of Meat from their own Table) come to die, they must expect as particular Account will be Publish'd of their Whoredoms as is here given of W—— late D—— of D——, concerning whom If I have done him Wrong it is only in this, that I have not told Half his Adulteries; but have hinted enough to convince the World what an Abuse 'tis to Funeral Sermons to have the Hearse and Vices of great Sinners (because they are Dukes and Lords) cover'd over and, in a manner, Perfum'd with Rhetorick Flowers.

By what I have here discover'd it plainly appears, had Dr. K—— in the Sermon he Preach'd at the D——'s Funeral, detected and lamented his Adulterous Practices (or but hinted at them, if he thought Plain English unmannerly) he had done as became A Minister of the Gospel, who ought neither to palliate, nor extenuate,

are, the Vices of any Man, be he Duke or Beggar. 'Tis true, Relations (except they be Men of Honour and Piety) will not be well pleas'd to have their Friend's Infirmities laid out at their Funeral; but whether they are pleas'd or no, if God may get Honour and the Church Good, there is no Wrong to the Dead, to admonish the Living that they take heed of such Sins that have render'd the Lives of their Friends scandalous, and their Salvation doubtful: And tho' I have the Charity to think that Dr. K—— wou'd (designedly) no more contribute to the Abuse of Funeral Sermons than the Author of these Sheets; yet I must assert, that the Mincing of Sins in a Funeral Sermon, is a Sincerity I understand not, and shall be glad to know what the Doctor (upon Second Thoughts) has to say for it. But tho' Dr. K—— and Mr. G—— were so Complemental as to give us no Historical Account of the D——'s Adulteries, (nay, are both so modest as not once to mention the Word Adultery in the Sermons they preach'd at the D——'s Funeral) yet they can't but own there have been Ministers (as well as Mr. Parsons before mention'd) that have spoken Plain English at a Lord's Funeral; and I would also remind these Two Panegyrick Gentlemen, that there have been Sinners of Quality, as well as the Lord Rochester, that on their Death-Beds have been Sincere and Penitent enough to desire their most Heinous Sins should be made Publick: Of which take this Remarkable Instance. "I knew (says

a late Author) "a Person of Quality who * In his Treatise
"seldom came to Church in the Time of his entituled *The Passing*
"Health: I was sent for to him in the Time Bell. P. 177.
"of his Sickness, and after many Instructions
"deliver'd unto him, he utter'd unto me this Speech. Sir, I am be-
"holding to you for this Pains: But if God had now deny'd this Fa-
"vour unto me, he could have dealt with me but according to Justice:
"I have lived a good time in this Parish, I have been invited by my
"Friends, call'd by the Bell, mov'd by the good Report I have heard
"of you and others, to come to this Church; but I made many Excuses
"as of Sickness, and going to other Places, and did not come. And
"tho' I have many Sins which I must answer for, yet none at this
"Time grieveth me more than that I have liv'd under a Painful Mi-
"nist'ry, and yet was never Partaker of it; so that you and the whole
"Parish may judge, that I am either of no Religion, or of a contrary
"Religion to that which is profess'd in this Kingdom. Pray for me,
"that this my Sin may be pardon'd. Sir I am heartily sorry for this
"mine Offence, and I pray make it known when I am dead——

This, says my Author I did; and the same will every great Sin-
ner do, that (being truly Penitent) desires a Sermon should be
Preach'd at his Funeral, to instruct and reform such as survive
him. Perhaps Reader you may slight such Warning as this,
(and that of Marleburg, Rochester, Broderick, and Colchester) in the
Time of your Health, but when you come to die you will see
that the least Hour of your mispent Time will be worth more
than a whole Age of Folly and Vanity; You will wish then (whatever
you

Of a Death-Bed-Repentance.

39

you may think of it now) that the greater Portions of your Life had been spent in the Closet at your Private Prayers, or at Church, in the Publick Worship and Service of God, or in seeking and finding Opportunities of doing good, rather than in dressing and going Fine, in Gaming and Playing, in idle and impertinent Visits, in censorious and unprofitable Conversation, which engross so much of the Time of our People of *Quality*, both Men and Women; many of whom are mightily guilty that way, and are observ'd to spend their Time the vainest of all others. Nay, some among them that are pleas'd to take up a Shew and Profession of Religion, give us too much Reason to fear, 'tis rather for Custom and Fashion Sake than out of Conscience, because so very few are known to become any *whit the better*, or more serious, upon that Account. And for my Part I do not see how 'tis possible to reconcile the Strictness of Religion and a Holy Life (to which the greatest stand oblig'd as well as the meanest) with those *undue Liberties* which our People of *Quality* do commonly take in many things, and particularly in the Instances before mention'd.

Oh my God! what Account will they be able to give another Day, when all those Helps and Advantages both of *Time* and *Leisure*, *Riches*, and *Honour*, *Interest*, and *Authority*, wherewith they might do a great deal of Good to themselves and others, and become Exemplary to their Inferiours, shall yet be abused and misemploy'd in the worst manner that can be, and so become Matter of Publick Scandal and Offence? But Death when it comes will open their Eyes (as it did the late D—— of D—— tho' they shut them now, and convince them of their Error and Mistake, though I cannot.

He then that shall defer his Preparations for Eternity (as the late D—— of —— D did) till he come to his Death-Bed, hoping that may be Time enough for it, will find himself very unfit for so great a Work, and mightily deceived and disapointed of his Hope: For, Experience tells us, *whatever is done in Haste is commonly done by Halves*, and hurry'd over in a slight and imperfect Manner. Many things are wont to be forgotten and overlook'd at such a Time; and therefore the Errors and Mistakes, the Omissions and Oversight of a Repentance huddled up in Haste when we come to dye, must needs be many and great; *the least whereof may prove fatal* and undo us for ever.

'Tis Wisdom therefore to set about it now, while *Time* and *Opportunity* are before you; while God offers you this Grace and stretches forth the Arms of his Mercy, to welcome and embrace you, as the Father did the *Prodigal Son*, upon his Repentance and Return.

Now, if a *Death-Bed-Repentance* be thus hazardous, and if the *Sincerity* of it is to be much questioned, as I shall prove hereafter, what must we think of Dr. K——'s (positively) telling the World the D—— “ at last obtained his Desire of being in Peace with God, &c. and of Mr. G—— his Chaplain) telling his Hear-

rs' "That he dyed with the utmost Resignation and Patience, &c. But the Abuse of Funeral Sermons has been so general, that 'tis a hard Matter to find a Clergy-man that will not be corrupted on those Occasions, either by Money, or with Hopes of Preferment : Which made Bishop Taylor say, "Concerning doing Honour to the Dead, the Consideration is not long : Anciently the Friends of the Dead us'd to make their Funeral Oration, and the Custom descended, and in the Channel of Time it mingled itself in the Veins of the Earth, through which it passed ; and now-a-days Men that die are commended at a Price, and the Measure of their Legacy is the Decree of their Virtue.

Nay, as JOHN DUNTON observes in the Pulpit-Fool *)

Some Pulpit-Fools so very Headstrong are,
As to make Faith a Castle in the Air.
And if you doubt such Mysteries as these,
He'll try to prove the Moon a Groaning Cheese
Or any thing, if you'll but give him Fees.
His daring Thoughts in such new Channels run,
He'll almost find a Second Rising Sun ;
Whores he'll prove Chaste and Theft a Pious Thing,
If they leave Gold to sanctify their Sin.
Speak well of Balch ! † Ne'er let your Malice reek,
He'll make him Saint, let but his Angels speak ;
Nay he's so witty, daring, kind, and civil,
Pay for the Speech, and he shall praise the Devil.
These are the Rocks on which those Levites split,
Who stain the Pulpit with Romantick Wit :
Oh Parson ! Who do you design to please,
With such Deceitful witty Pains as these !

Sure I am, plain bold Truths, free from all fulsome false Daubings are much fitter for a Pulpit than Funeral Sermons made of Romance and Flattery ; which as Mr. Stubbs

* In the Sermon he observes "Whilst they are made for every
Preach'd at Mr. T. "Body, do indeed fit no Body : And what a
Wright's Funeral. "Reputation it is for a Man to have a Mul-

"titude of very fine Things said over him, and
"not One Word true, it may be, let any one judge. The Detriment
(continues the same Author) "hereby accruing to our most Holy Pro-
"fession, is scandalously notorious : As first, an Atheist or Deist, for In-
"stance, who seldom looks into a Place of Worship, but in Complaisance

* P. 12, 13, 14.

† This Balch liv'd in Spittle-Fields, and dy'd that Minute he was signing a Warrant for that truly Charitable, and Pious Divine, Dr. Samuel Annesly.

" to Custom and Civility, on such Emergencies as these, bearing the
 " Man in the Pulpit (who should speak as the Oracles of God) Canonizing a known Debauchee, one of his Lewd Companions, possibly,
 " for a Saint, dubbing a Rebel a Martyr, extolling a grand Hypocrite
 " as a Penitent of Note, or describing a wretched Miser as the most
 " Liberal Person, or the like, is confirm'd in his Obstinacy, damns all
 " Religion for Craft and Cheat, and Priests of all Persuasions for a
 " Mercenary Tribe—— Thus far Mr. Stubbs, who having observ'd The Abuse of Funeral Sermons, was resolv'd not to prostitute the Pulpit to the basest Flattery. But 'tis clear by Mr. Stubbs's Words, there are Clergy-men that like Heralds from Heaven, (or from Hell rather) for a small Reward of Iniquity, will praise such Men who deserv'd to have been thrust out of the World with the most signal Marks of Ignominy and Dishonour. If Men who have liv'd a Vicious Life can (when the corrupting Angels appear) be Sainted at their Death, 'tis clear whenever our Reformation is General, it must take in even the Pulpit as well as the Stage; for as the Stage is the Place where Vice is acted, so when Libertines are Canoniz'd, the Pulpit is the Place where Vice is prais'd, and often does more Hurt to the Hearers than all the Divinity in it could do Good. 'Tis certain, (as Mr. Stubbs observes) " This Modish Way of finishing Funeral Discourses, does not tend less to the Promotion of Vice than to the Discouragement of Virtue. But since Covetousness has crept under the Cloak and Circingle, where it shoul'd blush to appear how common is it for Men to be prais'd according as it best suits with the Reputation, or Honour of the rich Widow, or Young Heir? But blessed be God there be many Clergy-men (both Church-men and Dissenters) of such a Just Principle, that even Money cannot tempt them to say, or do a dishonourable Thing: And in Particular, I take Dr. K—— (who Preach'd the D—— of D—— Funeral Sermon) to be such a Person, yet as I find the best Men are not Perfect in this Life; for 'tis certain, Dr. K—— has given too much Encouragement to the Men of Wit and Quality to defer their Repentance to a Death-Bed, by telling the World, " That a Death-Bed-Repentance, which he owns is hazardous, but may be sincere, rarely happens but in Men of distinguish'd Sense and Judgment. Ordinary Abilities (says Dr. K——) may be altogether sunk by a long vicious Course of Life. " The duller Flame is easily extinguish'd: The meaner sinful Wretches are commonly given up to a Reprobate Mind, and die as stupidly as they liv'd, while the Nobler and Brighter Parts have an Advantage of understanding the Worth of their Soul before they resign it. If they are allow'd the Benefit of Sickness, they commonly awake out of their Dream of Sin, and reflect and look upwards, &c. This Observation, continues the Doctor, does directly lead us to the great Object before us, a most Noble and Eminent Peer, &c.—— Thus far Dr K—— which gives such great Encouragement to the Men of Quality and Parts, to hope for Heaven after a Life of Debauchery, that I do not see how the Doctor could have given

ven 'em greater Encouragement to defer their Repentance to a Death-Bed, than he has done in these very Words. 'Tis true, he tells them, " *That a late Repentance is not by any Means to be depended on. It is, (says the Doctor) the being saved so as by Fire, with such Hazard and Difficulty as no sober Man would run. It is, continues the Doctor, the Plank after Shipwreck ; whereon if One or Two escape, it is little Comfort for others in a Storm to expect the like Deliverance. It is not a President to follow, it is rather a Miracle—*

Thus far Dr. K—— ; and had he stopped there, he had taught excellent Doctrine ; but continues the Doctor, " *This rarely happens (this Death-Bed-Repentance he had been speaking of) " but in Men of distinguish'd Sense and Judgment, &c. Which as I said before, and shall further prove it, is false Doctrine, and gives great Encouragement to the Men of Quality and Parts to deter their Repentance to a Death-Bed. 'Tis true, I am willing to own the saving Knowledge of Divine Things is not denied to all that are wise and prudent ; (or to use the Doctor's Words) " to all Men of distinguish'd Sense and Judgment. Some renowned for Wisdom and Learning have been of Christ's Retinue. Some curiously carv'd Pieces have been in our Father's House that have exceedingly grac'd and adorn'd it. Even such an Ornament to the Protestant Religion and his Native Country is W—— Now D—— of D——, the worthy Heir to the Titles and Fortunes of the late D——. All that Dr. K—— and Mr. G—— have said of this Illustrious Peer, is not half what he deserves : For he really is (to use their Expressions) " *The Heir of all his Father's Virtues, without any Mixture of Irregularity : Prepared and trained up to Publick Service, by often representing a free People in the National Assembly, with singular Elocution, Judgment and Fidelity. In short, the M—— of H——, (now D—— of D——) is in Reality a Peer of distinguish'd Sense and Judgment, and now takes his Father's Place, and fills his Dignity, worthy to succeed him. So that 'tis clear from this Noble Instance, that some renowned for Wisdom and Learning have been of Christ's Retinue, &c. for all must own, that W—— now D—— of D—— is a Peer of Eminent Piety, and of an Unblemish'd Life ; that his Goodness is as diffusive as his Greatness is Illustrious. The Name which he has acquir'd by his Merit is as great as that which he took from his Family ; and he will transmit more Lustre to his Posterity than he derives from his Ancestors. He suits not his Actions to Example, but Reason ; and being conscious to himself of nothing but Honour and Integrity, despises the Report of others. He is to be esteemed a Person of a very low Mind that cares for the speech of People : The Thought of that is beneath an Heroick Spirit. 'Tis Folly to expect Fame from them that understand not Virtue ; their Praises are Noise, not Applause, wherewith the Ears of good Men are not smoothened but grated. The present D—— of D—— is just such a Noble Person ; he desires not to be well*
spoken*

spoken of for any other Reason but this ; that by the Light of his Illustrious Virtues others may be directed to that Happiness which he enjoys. Those small Things which the World call Riches and Honours, he does not desire so much to have, as to serve his King and Country by them. He fears God and honours the King, and thinks nothing NOBLE but Virtue, nothing BASE but Sin. He respects none but those whom Virtue has entitled to Honour : Neither does he (like the Vulgar) regard Money or Cloaths, but Men. He discovers even at Court, some whom he reckons among the Vulgar ; and sometimes a Nobleman in a poor Cottage. He values not Estates, but Minds : He Honours not the Favourites of Fortune, but those who favour themselves ; those who take more Care firmly to possess their Souls than their Lands and Livings.

Such a Noble Peer as this (*having the Saving Knowledge of Divine Things*) does both Grace and Adorn the Family and Kingdom to which he belongs : And as the present D—— of D—— is a Peer of Illustrious Piety, &c. so if we look into Antient Times, we shall find some few among the Noble and Learned that have Adorn'd the Gospel of Christ by their Exemplary Lives : Sacred Records inform us of *Joseph of Arimathea, a Rich Man and an Honourable Counsellor ; of Nicodemus, a Master in-Israel ; of Sergius Paulus, a Prudent Man ; of a profoundly learned Paul ; an Eloquent Apollos ; and in the succeeding Ages there have been some others of a great Name, that have known the Truth as it is in Jesus ; and yet some of 'em ne'er knew it neither 'till they came to lie on their Death-Beds.* (Such were the Lord, *Recheſter, Sir Duncomb Colcheſter, the Earl of Marleburgh, Sir Alan Broderick, &c.*) In ſhort, it cannot be diſown'd, but ſome few that have had the Advantage of the *Higher Ground*, have breath'd in a clear Air, and been reſreſh'd with the Beams of the Sun ; while more inconfiderable Perſons (or *meaner ſinful Wretches*, as Dr. K—— calls them) like them that dwell in low and marſhy Ground, have been wrapp'd up in Fogs and thick Darkneſs : The very Duſt of the Earth being rais'd by the Prince of the Air, flew in *Chriſt's* Face ; the Common People, I mean among the *Jews*, who cried out Crucify him ; which they would no more have done than their Rulers, had they known the Lord of Glory.

But tho' (as I ſaid before) ſome Renowned for *Wiſdom and Learning* have been of *Chriſt's* Retinue, yet, contrary to the Doctour's Aſſertion, the Saving Knowledge of Divine Things ſo rarely happens to the Men of diſtinguiſh'd *Senſe and Judgment*, that 'tis moſt commonly denied to ſuch, and moſt uſually given to interior Perſons. The Temple at *Jeruſalem* was made of the richeſt and moſt coſtly Materials ; the Spiritual Temple generally of the *Meanest*, only here and there a few Precious and Poliſh'd Stones, that

that set off the Building. As much as this contradicts the Doctor's Assertion, 'twill appear a Truth if you consider;

1. *How Matters stood about the Time of our Saviour's appearing; and while he continued in the World, Learning and Policy were then at the highest, yet the wise Philosophers (Men of distinguish'd Sense and Judgment) were lost in the Fog; and by Wisdom the World knew not God, (1 Cor. 21.) Like the blinded Sodomites, they were groping after the Door of Knowledge and Eternal Life, when the Day-Star was just rising, but were not able to find it. If we leave them, and pass into the Dwellings of the Children of Israel, who were now the Goshen of the World, as they had been once of Egypt, we shall find them encompass'd with palpable Darkness. The most understanding Men want an Eye to see. One would have thought, that as the Light of the Morning strikes first on the Tops of the High Mountains, so the Dawning of the Day of Christ should have been perceived first by the High Priests, (Men of distinguish'd Sense and Judgment.) That the Sanhedrim should have had the most early Notice of the rising of the Sun of Righteousness, as they used to have of the Phasis of the New Moon. But on the contrary, the first Tidings of an approaching Messiah were given to Zechariah, an ordinary Priest of the Course of Abias; to Elizabeth his Wife, to the Babe in her Womb, to Joseph the Carpenter, and Mary a despised Virgin, of a Royal Family, but run to decay, and sunk like a dry Root under Ground. True indeed, three Wise Men of the East, (Mat. 2. 1, 2.) were informed of Christ's Nativity by a new Star; but a more considerable Number of poor Shepherds, Luke 2. 8. (Persons of a mean Rank and ordinary Ability) had it from a higher Hand; one of the Noble Order of Angels, those Morning Stars, was their Preacher: And one Messenger did not suffice; there was besides a great multitude of the Heavenly Host, v. 13, who in their hearing sung a Psalm of Praise at the Close of the Angelical Sermon. The Wise Men (tho' Persons of distinguish'd Sense and Judgment) understood the Matter but darkly and confusedly, somewhat in the General, which left them under much Perplexity and Uncertainty, and caused them to resort to Jerusalem to make a farther Enquiry; but the poor Shepherds are told all very plainly, both as to the Nature and Office of Christ; that he was a Saviour, and the Lord: And as to the particular Circumstances of Time and place, this Day and in the City of David. It was several Days to be sure; nay, whatever Baronius saith to the contrary, for the Credit of the Roman Calendar, a Learned Man on good Ground thinks, above a Year before the Wise Men could obtain a Sight of Christ: But the Shepherds find him the very next Morning, and do not wait so long for Admission into his Royal Presence as the Wise Men (of distinguish'd Learning and Judgment) did.*

When our Saviour was brought into the Temple, the learned Scribes and Pharisees knew him no more than Subjects do their Prince when under a Disguise. Only two Aged Persons, Simeon who

Of a Death Bed Repentance.

45

(who in all Probability was not the famous Man of that Name, the Son of *Hillel* and Father of *Gamaliel*, President of the great *Sanhedrim*, as some imagine) and *Anna* the Prophetess of the Tribe of *Asher*, that was always mean, and much more so since the Captivity; Persons Distinguish'd for nothing so much as their extraordinary Piety, by which the Holy Ghost describes them, discern who he is; the one opening his Arms to receive him, and both of them their Mouths to praise God for him. Afterwards *Christ* was removed from *Bethlehem*, as tho' that were a place too near the great Doctors in *Jerusalem*, and *Nazareth* an obscure Corner of the Country was the place of his usual Residence. *Lazarus*, *Martha*, *Mary*, Persons of no extraordinary Quality, were his intimate Friends. Not *Dukes* or *Rabbies*, but a Publican and Fishermen are chosen his Disciples. The Learned Men indeed were sometimes his Hearers; but they revile, oppose, undervalue, endeavour to ensnare and murder him, while the Poor only receive the Gospel. So great are the Powers of Religion to work most upon the meanest and not the largest Capacities, (as Dr. K——— endeavours to prove.) He blesses little Children, and they are the Persons that sing *Hosannas* to him. He instructs a poor Woman of *Samaria* in the Mysteries of Salvation in a long and excellent Discourse, tho' she seem'd to deny him a Draught of Water. But as for King *Herod*, who long desired to see him, and if gratified, might have preserved his Life, he could not get a Word from *Christ*, tho' he hoped for a Miracle: There was not a greater darkness upon the Face of Earth, in the Time of *Christ's* Passion, than there was upon the Understandings of *Pilate*, and the Chief Priests and Elders, (all Men of distinguish'd Sense and Judgment.) *Christ* communicates a Light and Saving Knowledge of himself to a poor condemned Thief that hung by him on the Cross, and opens his Eyes that were ready to be closed by Death, while those of the Rulers that were almost as near him, were holden that they could not know him.

2. Things ran in the same Channel in the Apostles Days, and the succeeding Age. At *Athens*, the Eye of the World, when *Paul* preached Jesus and the Resurrection, he was reviled as a Babbler, disputed against by two Sets of Philosophers, dragg'd before the great Judicatory at *Mars's* Hill: And tho' the Judges there were all Men of distinguish'd Sense and Judgment, (being the most Famous Men in all Greece for Wisdom and Morality) yet we find but one of them, viz. *Dionisius*, converted to the Christian Faith. The Heart of *Lydia* that sold Purple (*Acts*. 16. 14.) was opened while *Felix's* that wore it was only terrify'd. And tho' both he and King *Agrippa*, and *Bernice*, and *Festus* heard *Paul* reasoning about Righteousness, and Temperance, and Judgment to come, yet he that went farthest among them was but almost persuaded to be a Christian, *Acts* 26. 28. And what the Success of his Labours generally was, he himself teaches us: Not many Wise Men after the Flesh are called, 1 Cor. 1. 26. And therefore
Men

Men that sin against *Light and Knowledge*, that is, *Men of distinguish'd Sense and Judgment*, must needs sin at a more desperate Rate, and consequently are less likely to awake out of their Dream of Sin than the meaner sinful Wretches: For, Impenitency and Hardness, which is occasion'd by Unbelief, is very provoking to God, and admits of very great Aggravations under the Gospel; because thereby Men shut their Eyes against the clearest and most manifest Light, and harden their Hearts against the most importunate Calls and Invitations to Repentance.

The former Times of Ignorance God winked at, saith the Apostle, *Acts*, 17. 20. That is, as I observ'd before, God was willing to pass by and overlook, in a great Measure, the Ignorance and Impenitence of the Heathen World, in Respect of what he doth now under the Gospel; by which he commands all Men, every where, to repent. So that Repentance is become a more express Command, and strictly enjoyn'd Duty, now than formerly; and therefore Impenitency is a Sin much more inexcusable and provoking in Christians (and it is still more so, if they are Men of distinguish'd Sense and Judgment) than it was in Heathens, considering what Means and Motives the Gospel affords to Repentance, what Helps and Assistances it doth offer towards their Conversion and Amendment, which the World was never acquainted with before. 'Tis true, to be sometimes overtaken with a Fault, or surpriz'd against our Wills by a Temptation, is the Frailty and Infirmary of humane Nature, and may draw forth Pity in God as well as Man; but wilfully to run, or fall into any Sin, and when we are once fallen, to lie and wallow in it, (which was the late D— of D—'s Case) this is that which aggravates a Crime, and adds mightily to the Guilt of it; whereby Sin becomes, as the Apostle doth express it, exceeding, or out of Measure sinful.

Now when Men of distinguish'd Sense and Judgment thus Sin against *Light and Knowledge*, and have had their Sins aggravated thereby all their Days, what Hopes can we have of the Sincere Repentance of such on a Death Bed? Had Judas repented thoroughly and in good Earnest, we have Reason to think his Condition had been less desperate; for the same most precious Blood of the Crucified Jesus was able to atone for his Guilt that betray'd him, as well as for theirs that murder'd and put him to Death; but (Judas being A Man of distinguish'd Sense and Judgment, had sinned against *Light and Knowledge*, and therefore) we read of the Repentance of the one, and not of the other; or if he repented, it was without Hopes of Pardon and Purpose of Amendment, as it is usual with Death-Bed Penitents, which therefore endeth in Death. For Christ dy'd for all, but only the Impenitent; for no Sin in it self is too great for Pardon, if repented of and forsaken in Time: But it is Impenitency which puts Venom into every Sin, and makes the Sting so Deadly and Mortal, &c. — Now "to this Duty of a Timely and undelay'd Repentance, the Rich Man and Noble (which are generally Men of distinguish'd Sense and

Of a Death-Bed-Repentance.

47

“and Judgment) is oblig’d as well as the poor and mean Man; for as their Talents are more. so their Accounts will be greater than that of their Inferiours, and what through the Snares of the World and Temptations of Riches, they are in a great deal more Danger to perish and Miscarry: Whereupon the Salvation of rich and great Men, Men of distinguish’d Sense and Judgment, seems by that of our Saviour to be abundantly more hard and difficult than that of other Men. Mat. 19. 23. Verily I say unto you, a Rich Man shall hardly enter into the Kingdom of Heaven. “The Number, as Mr. Ellesbye tells us, of the Saved in General, is like “to be but few and small, Mat. 7, 14. and Ch. 22. 14. But be sure (continues the Author) that of Rich Men, Men of distinguish’d Sense and Judgment, “will be the least and fewest of all others; because not many Mighty, not many Noble, are call’d, 1 Cor. 1. 26 “And therefore, being not likely to awake out of their Dream of Sin on a Death-Bed, “it concerns them chiefly to Watch and Pray against those many great Temptations which a Rich and Prosperous Estate is wont to expose and lay them open to, and to work out their Salvation with Fear and Trembling, because of the Difficulty thereof, and to take Time enough before hand, for that Purpose.

I do not love Jestings with Sacred Things; but doubtless ’twas Dr. K——’s telling his D—— by Hearers, that “A late Repentance rarely happens but in Men of distinguish’d Sense and Judgment, &c. that gave Occasion to Dr. K——g to Publish a Paper he calls—— *An Answer to Clemens Alexandrinus’s Sermon, upon Quis Dives Salvetur? What Rich Man can be Sav’d? Proving it easie for a Camel to go through the Eye of a Needle. Deliver’d at the Devil’s Arse of Peak——* This is the Title of K——g’s Paper; wherein he Bansters Dr. K——’s Charity for the Souls of such as are Rich and Noble, Men of distinguish’d Sense and Judgment in these Words,

“First. I shall shew (says K——g) How a good Rich Man may be never the worse for living Odly. Secondly, I shall explain the Use of my Plank and Door in all Cases of desperate Extremities.

“As to the First Point: A good Rich Man may allow himself to climb up any Hill within his Reach; to ride upon a Feather-Bed in a Coach; to hate any Thoughts or Discourse of Death; to make himself a Warm Coat the Winter before he dies; and if then he falls into a Pit, to catch hold of one of the Devil’s Clowen Feet, or of my Plank, which under the next Head, I shall prove worth both of them.

“Some Philosophers have been glad to creep out of the World at any Hole; but I have (a Plank and Wicket) a new Door of Hope for them; provided they be Men of Parts and Figure, and will give me Crape enough to consecrate their Memory with my De-

corums

corums. I have before insinuated, that a good Rich Witty Man may do any thing but be damn'd. But I see some People pricking up their Ears there. You Goodman Two-shoes, and you Gammar Two-shoes, and you Tom Trap, and you Dick Frost, and you Goody Gurton, that have lain in the Straw ever since your Bed was taken away for Plunder in the Civil Wars, let me tell ye, you are poor stupid Wretches; your duller Flame will be more easily extinguish'd, you meaner sinful Scrubs are generally given over to a Reprobate Mind; your Barley Bread and Pease Pudding make you heavy and stupid, and if you do not take Care you will die as stupidly as you liv'd. Therefore look to it, and begin to repent as soon as you can; the sooner the better for you, who are poor People. But Heaven forbid that I should preach this Doctrine to you Mr. Alderman OCCASI, or to you Mr. ONALL the Recorder, to you the Worshipful Mr. Justice Conform, or to you my honour'd Patroness, Lady Mity; you are Gentlesfolks all, you are Persons of the greatest Wit, and Wealth and Ability in this rich and ingenious Corporation, whom I am glad to see at Church now and then, as your Leisure will permit you. I beseech you not to surmise, that I mean the least part of this to your Honours; all that I mean is this, Ordinary Abilities may be altogether sunk by a long and vicious Course of Life; But it is an undoubted Maxim, That Men of distinguish'd Sense and Judgment, by their Nobler and Brighter Parts, have an Advantage of understanding the Worth of their Soul before they resign it. Therefore Gentlesfolks, I have reserv'd for you an Expedient, call'd A Death-Bed-Repentance. After you have made Shipwrack of a good Conscience, I have a Plank for you, upon which One or Two (I believe I can make Room for you Four Gentry) may escape. But do you hear you meaner sinful Wretches, that do not sit upon Cushions and are not asleep, and have no Vote in the Vestry, it will be little Comfort for you in this Storm, to expect the like Deliverance. Consider what has been said, and you will not hastily repent of what you have heard.

Thus far Dr. K———g's Answer (as he calls it) to Clemens Alexandrinus's Sermon; and how far Dr. K———s Charity for Men of distinguish'd Sense and Judgment (that live in Adultery in Hopes to repent on a Death-Bed) has given Occasion for these Banters, is left to the World, or rather to himself, to consider.

If Men of distinguish'd Sense and Judgment should here say, If (contrary to Dr K———s Assertion) the meaner sinful Wretches are more likely to repent on a Death-Bed than we that are Men of Parts and Learning, pray tell us in what Particulars Sins against Light and Knowledge are more aggravated than those committed by Men of ordinary Abilities, when they meerly sin out of Ignorance, that we who (like the late D——— of D———) have liv'd in Adultery many Years, may (by knowing how our Sin has been Aggravated) dread the living

living any longer in it, for fear our Consciences should be so fear'd that we never repent (as we hope he did) on our Death-Bed.

To this I answer, All Whoremasters of Quality, (*that are Men of Parts and Learning*) will do well to consider, that all Sins committed against Light and Knowledge are more aggravated than those committed out of meer Ignorance; and therefore St. Paul inculcateth this of *sinning against Knowledge* as the greatest; for bringing in a long and particular Indictment of many Sins, *Idolatry, unnatural Uncleaness, and all Kinds of Unrighteousness*, he doth both in the Beginning and End of the Bill, bring in this Aggravation, that *they sinned against Knowledge in all these*. So that 'tis clear from hence. that to *sin against Knowledge*, either in omitting good Duties which we know we ought to perform, or committing of Sins we know we ought not to do, is the *highest Aggravation of sinfulness*. Now when I say it is an Aggravation to these Sins, my Meaning is this, That take any Sin thou thinkest most gross, and view it barely in the Act of it, put the Act nakedly in the one Scale, (*be it the Sin of Adultery or Drunkeness, &c.*) and then put this Circumstance which was added to it, in the other Scale, that before and when thou didst it *thou knewest it to be a Sin*; this alone weighs as much, yea more than the Sin itself doth: So that *Men that live in Adultery many Years*, and know it to be a Sin, (as was the Case of the D—— of D—— and other Persons of Quality that keep Misses) have their Whoredomes greatly aggravated, and (consequently) sin at a more desperate Rate than *Men of ordinary Abilities* do, when they meerly sin out of Ignorance; for Reader, you cannot but own, in *sinning against Knowledge* a Man condemns himself; but when out of Ignorance meerly, the Law only doth condemn him. So Rom. 2. 1. *A Man having Knowledge in that wherein he judgeth another, he condemneth himself.* So Rom. 14. Now as Self-Murder is the highest Degree of Murder, and an Aggravation of it, so *self-condemning* must needs be reckoned. God took it as a great Advantage over him that hid his Talent, that *out of thine own Mouth I will condemn thee, thou wicked Servant.* So that 'tis plain that all Whoremasters of Quality that are *Men of distinguish'd Sense and Judgment*, (as I proved before in P. 3. of this Essay) have their Sins more aggravated than those that sin out of meer Ignorance.

But Reader take Notice, 'tis one thing to sin with *Knowledge*, another thing against *Knowledge*.

There are many Sins do pass from a Man with his *Knowledge*, which yet are not against *Knowledge*. This is to be observ'd for the Removal of a Scruple which may arise in some that are truly pious, who else may be wounded with this Doctrine through a Mistake.

A *Regenerate Man* is, and must needs be supposed guilty of more known Sins than an *Unregenerate Man*; and yet he commits fewer against *Knowledge* than he.

First, I say he is guilty of more *known Sins*: For, he takes Notice of every sinful Disposition that is stirring in him, every By-end, every Contrariety unto Holiness, Deadness to Duty, Reluctancy to Spiritual Duties; and when regenerated, beginneth to see and know more Evil by himself than ever he did before: He sees, as the Apostle says of himself, *Rom. 7. 10. All Concupiscence*: And the holier a Man is, the more he discerns and knows his Sins. So says the Apostle, *Rom. 7. 18. I know that in me dwells no good thing. And ver. 21. I find when I would do good, evil is present with me. And ver. 23. I see another Law.* All these, he says he perceived and found daily in himself; and the more holy he grew, the more he saw them. For, *the clearer the Light of God's Spirit shines in a Man*, the more Sins he knows; he will see Lusts streaming up, flying in his Heart like Moats in the Sun, or Sparks out of a Furnace, which else he had not seen: The clearer the Sun-Beam is which is let into the Heart, the more thou wilt see them.

But yet in the second Place, I add, that nevertheless he *sins less against Knowledge*: For, then we are properly said to sin against Knowledge, when we do take the fulfilling of a Lust, or the performance of a known Duty, into Deliberation, and consider Motives against the Sin. or to the Duty, and yet commit that Sin, yield to it, and nourish that Lust, and omit that Duty. Here now we sin not only with Knowledge, but against Knowledge; because Knowledge stepp'd in and opposed us in it, comes to interrupt and prevent us: But now in those Failings in Duty, and stirring of Lusts in the Regenerate aforementioned, the Case is otherwise: They are committed indeed with Knowledge, but not against it: For it is not in the power of Knowledge to prevent them; for *motus primo primi non cadunt sub libertatem*: But yet tho' such Sins will arise again and again, yet says a good Heart, *they must not think to pass uncontrouled and unseen*. Therefore let not Pious Souls mistake me, as if I meant, throughout this Discourse, of all Sins which are known to be Sins, but I mean such Sins as are committed against Knowledge: That is, when Knowledge comes and examines a Sin, in or before the committing of it, brings it to the Law, contests against it, condemns it, and yet a Man approves it, and consents to it. And in such a Case to be sure, *the Sins committed by Men of distinguish'd Sense and Judgment, are more aggravated than the Sins of Men of more ordinary Abilities, when they sin out of meer Ignorance.*

Thus I have largely proved, (against the Doctor's Assertion) that " 'tis not the Men of distinguish'd Sense and Judgment, but Men of ordinary Abilities, that are most susceptible of Divine Grace: And therefore if the Men of Quality and Parts defer their Repentance to a Death-Bed, because (as the Doctor tells them) " *If such are allowed the Benefit of sickness, they commonly awake out of their Dream of sin, &c.* "Tis a greater Hazard if they repent at all,

Of a Death-Bed-Repentance.

51

(as I have shewn at large, and shall further prove it, if the Doctor replys to this) than 'tis to the Men of *more ordinary Parts*; for Sins of Ignorance, as I hinted before, are not so likely to fear and harden the Conscience, as Sins committed against Light and Knowledge.

The late D of D ——— “ *Profess'd his Belief of the Truth and Excellency of the Christian Religion, and particularly did declare, that he firmly believ'd all the Articles of the Apostle's Creed. So that 'tis plain, his Profuse Gaming and Frequent Adulteries were Sins committed against Light and Knowledge; and how such Sins are aggravated I have related in P. 3. and in P. 20. and therefore I admire to hear Dr. K—— assert, that “ Men of distinguish'd Sense and Judgment are on a Death-Bed more susceptible of Divine Grace than meaner sinful Wretches; who, perhaps, had they known better, woul'd have liv'd and dy'd Eminent Christians.*

Then to conclude, with a Word of Advice to you that are *Inferiour Persons*; Poor Creatures! let not your Meanness discourage you, seeing of such as you is the Kingdom of Heaven; but remember you, as well as the Men of *Quality*, have a Time of Health in which you should provide for Eternity; and for that Reason, I have been thus large in arguing the Hazard of a Death-Bed-Repentance from the late Remorse of the D—— of D——, that so all Persons whatever, but more especially the Men of *Quality and Parts*, may not be so far misled by Dr. K——'s Sermon as to deter their Repentance to a Death-Bed, in Hopes *their distinguish'd Sense and Judgment, &c.* will then Awake them out of their Dream of Sin to a Sincere and Hearty Repentance.

Having argu'd *The Hazard of a Death-Bed-Repentance*, from the late Remorse of the D—— of D——, I would (in the Close of this first Part of my Answer to Dr. K——) advise all Persons that are tempted to defer their Repentance 'till the Time of Sicknes, in Hopes, as Dr. K—— expresses it, *Their distinguish'd Sense and Judgment will then awake them out of their Dream of Sin*, to observe the Counsel of the D—— of D—— who on his Death-Bed “ *Exhorted others to repent and live better in Time of Health, and told them they would have a different View of Things when they came to die.*

Then Reader, let me perswade thee to think often and seriously on the Hazard of a Death-Bed Repentance; for sure I am they dreadfully mistake themselves (because God is merciful, and they Men of *distinguish'd Parts, &c.*) that crowd up Repentance into so narrow a Room as a Sick-bed, when Men have scarce Time to Reckon up all the particular Duties that make it up. Yet there are some who not only defer their Repentance to a Death-Bed, but even venture their Eternal State to A Lord have Mercy upon me, or Christ Jesus receive my Soul; which they hope to pronounce with their last Breath.

But remember your Immortal Souls are in Danger every Hour, every Moment that you live in *any known wilful Sin* and refuse to repent of it. Life is short, frail and uncertain, *Eternity* is at Hand, and hastens upon you apace; *Heaven and Hell* are at the End of your Lives, and stand ready to receive you, according as you have fitted and prepared your selves either for the one or for the other, &c. Sometimes the Despondencies and Misgivings of Heart which have seiz'd good Men at their Death have been very great and apt to fill them with Fears and Apprehensions. O how frightful and intolerable then must those Horrors and Confusions be which the Consciences of Wicked Men usually feel at the Approach of Death! *Conscience* I say, when thoroughly rous'd and awaken'd in 'the Sense of their former Guilt and approaching Punishment? 'The Anguish thereof in some Men and Women hath been so great that they have thought themselves in *Hell* already, and that their Condition could not well be worse in the very Place of Torments.

Therefore *think often, think seriously of these Things* before hand, call to Mind your Latter End, and prepare for it in good Earnest, &c. For without a Timely Repentance and Preparation for it, 'tis not a saying *God be merciful to me a Sinner*, Luke 13. 25. or *Lord, Lord, open unto us*, Mat. 7. 21. that will gain us Admittance into the Kingdom of Heaven, 'Tis not a little Outward Griet, or meerly saying (with the late D—— of D—— " *We are truly sorrowful for all the many great Sins and Errors of our Lives, and do humbly and earnestly beg Forgiveness, of God for them* that can supply the Want of Repentance, or be accepted by God in the stead thereof: No, no, to repent is to be so heartily troubled (or very much troubled to use the late D—— of D——'s Expression to that Eminent Prelate that visited him on his Death-Bed) and sorry for your Sins, to grow out of Love with them, to repent and reform whatever you see amiss in your selves; 'tisto become wiser and better for the Future, and to lead your Lives according to the Doctrines of the Gospel, and Precepts of your most holy Religion. And he that doth not endeavour to do this in good Earnest, knows not what true Repentance means; he is a Stranger to the Grace of God, and is not yet arriv'd to the Condition of Life, or Terms of Salvation, and consequently *not in a Capacity of being sav'd*—— Reader don't think your being *A Man of distinguish'd Sense and Judgment* will excuse, or atone for *Whoredom, Drunkenness, Swearing*, or any other Sin unrepented of: No, (as the D—— of D—— says) " *You'll have a different View of Things when you come to die.* And this he speaks upon his own Experience; and that not of any small Time, but at the Close of a Life lengthen'd to the 67th Year. Then mind his Exhortation to Repentance and *living better in a Time of Health*; for he gave it on his Death-Bed, where Men are so disinterested and disengag'd from the World, as neither to deceive or abuse any Man.

Oh Reader, take Time to reflect seriously on the Warnings the D— gave you on his Death-Bed ; and add to them many more, that in the Lives and Deaths of Worthy Men you have met with in your reading ; but especially remember the last Words of all your Friends and Acquaintance, about whose Beds you have stood in a Dying Hour, when the Physician taking his leave of them, intreated them to send for the DIVINE ; to whom with sad Hearts and weeping Eyes they confess'd the Folly of their former Courses, begging his Comfort and his Prayers ; and when the Good Man examining them about their Repentance, told them, they should try the Sincerity of their Contrition for what was past, by the Resolutions they had to live well, if it pleas'd God to give them any longer Time to live over their Lives again, how have the pale and sick Men answer'd ? “ *Ab if we had an Hundred Lives, we would live then at another Rate than we have done.* Remember when the good Discourse on both Sides was over, how the Children, Friends, or Relations came about the Bed to take their last Farewel, and how the Dying Persons hardly now able to speak, yet gather'd all their Spirits to leave with their Posterity their Blessing, with these Serious Words of the D—— of D——— *Repent and live better in Time of Health*: And if the Companions of their now repented Sins came to them, recollect how sadly they warn'd them against their former Courses, beseeching them as they lov'd them, to take Example by them ; and and Speech failing them at last, how their Hands and Eyes were fix'd upon that Heaven and God which we think not of ! Remember and consider, that it is but a little while and you must be in the same Condition, and entertain the same Thoughts ; for you are sure to die as they did, or the D—— of D——— who lately was in this Penitent Circumstance ; for tho he lived in Adultery, he durst not die in Vindication of it, but expir'd “ *advising others* (It had been well had those Others been his Misses) “ *to repent and live better in Time of Health.*

Reader, be not of the Number of those that (like the late D—— of D———) *begin not to live till they be ready to die* : And that after a whole Life spent in the Devils Service would fain die the Death of the Righteous. Some there be that think to snatch Heaven in a Moment, which the best can but attain to by the Service of many Years. Such as these would jump from Dives's Palace to Lazarus's Crown, from the Service of Satan to Abraham's Bosom. They would on their Death-Beds, as Dr. K— says of the D—— of D——— “ *unfeignedly repent of their Sins, and pray heartily for the Pardon of them.* But it is now too late, for God will not take them into his Kingdom, who have sacrific'd the Principal Part of their Time to their Brutish Lusts, (then only ceasing to offend, when the Ability of offending is taken from them.) True it is, that a Thief may be sav'd upon the Cross, and Mercy may be found at the last Gasps : But St. Augustin tells us, tho' it be possible, yet it is scarce credible, “ *That his Death should find Favour whose Life deserv'd Death ; and that his Repentance should be Accepted, that more for fear of Hell and Love of himself,*

than for the Love of God and Hatred to Sin, crieth for Mercy. Then he exhorted to mind the D—— of D——'s Dying Advice, *'To repent and live better in Time of Health.* Consider Reader, you are now embark'd in your Final Voyage, and perhaps you may not be far from the Stint and Period of your Course; be not therefore unprovided of such Appurtenances as are necessary in so Perilous and **Momentuous** a Journey, as Mr. Larkin calls it; for in his last Letter to John Dunton he writes thus.

London, July 29. 1707

My Best and Dearest Friend,

I Receiv'd Yours, and find you have (as you always) had the Advantage Ground of me; for you are not only got upon a HILL, * but upon Mount Sion; only I think and hope, I shall be before you in that Mount Sion which is Above; * You lodge at Mr. Hill's House even the City of the Living God, the Heaven-upon Mount Sion. ly Jerusalem: Thither I am hastening, the Lord be my good Speed in this most Important and **Momentuous Journey**. I grow worse and worse daily, as to the Outward Man; my Stomach still declines, my Legs swell, a General Faintness has seiz'd me, and I appear not to any as A Man for this World, And blessed be God I am not solicitous about it; I desire to be resign'd to the Will of my Heavenly Father, and to say with my Blessed Redeemer, Not my will, but thine be done. I should have been glad (if God had seen it good) to have surviv'd my poor Wife, but God knows what is best, both for her and me: And if you shall retain any Kindness for the Memory of so inconsiderable a Person as I am, it is my Dying Request that you will shew it to my poor dear Wife; and I doubt not but God will abundantly make it up to you: For I doubt not but in a little Time you will see the SUN of your Outward Prosperity shine forth with a Resplendent Brightness. I know the Sincerity of your Heart, and I doubt not but God has Blessings in Store for you. I know not how long (in the declining State I am in) I may be able to make Use of Pen and Ink, and therefore take this Opportunity to let you know my true and dying Sentiments of you—— But I am quite spent, and have only Strength to tell you that my poor sorrowful Wife gives her hearty Service to you, with earnest Prayers for your Happy Return in Health and Safety: And so does with a most Ardent Affection,

Your truly Sincere and Cordial,

tho' Dying Friend,

GEORGE LARKIN.

ORC

Of a Death-Bed-Repentance.

55

One would think this Letter should make *Mr. Larkin's* Enemies (if he had any, to blush ; for it was writ on his *Death-Bed*, (*a Place where Men are open and plain hearted, where they neither lye nor dissemble*, and not only shews what a Sincere Christian, and true Friend he was, but how much he had prepar'd himself for that most Important and **Momentous** Journey which he calls *Death* : I wish those were as fit to die who have rail'd at him, and perhaps for no other Reason but that they wanted his Brave and Generous Soul ; a Soul so truly Pious, that he was a great Ornament to the Church where he was a constant Communicant to the Time of his Death, and so truly Noble, that when others lov'd only for Interest, he durst know, and own a Friend in Adversity.

I ever thought my Acquaintance with *Mr. Larkin* a special Blessing, for like the *Glow-Worm* (the Emblem of true Friendship) he still shin'd to me in the Dark.

He was a profess'd Enemy to a false, covetous and sneaking Temper, and had a very mean Opinion of a *Death-Bed-Repentance* : But I need not enlarge on his Character, for his *Triumphant Death* might convince his Enemies in what *Holy manner he spent his Life* ; for upon the very Day he dy'd, (as he was lying in a serious and musing Posture) being ask'd by his Daughter *HOW*, what he was thinking of, " *Oh Child, (said he) I am thinking how Happy I am that my Great Work is not now to do.*

But tho' *Mr. Larkin* was thoroughly prepar'd for his **Momentous Journey** of Death, having wholly resign'd himself, as his Letter shews, to the Will of his Heavenly Father, yet it is certain, *Death* in itself is dreadful ; but much more terrible in Respect of the Judgment it summons the Soul unto——. Then Reader, be now found in a full Disposition to make your Peace with God ; do not defer your Repentance to a Death Bed as the D—— did, for he hath breath'd his last, burthen'd with the heavy Load of his many Adulteries ; and it will not be long before Death will overtake you, and therefore seriously consider if you also were now laid upon your Departing Bed, " truly sensible (like the D—— of D—— " of the Injuries he had done to others, if you felt the Cramp of Death wresting your Heart-strings, and ready to make the sad Divorce between Body and Soul, if you lay panting for Breath, and swimming in a cold and pale Sweat, wearied with struggling against your deadly Pangs ; Oh what would you then give for an *Hour's Repentance* ! At what Rate would you then value a Day's Contrition ! With what another Face would your *Misses* and *Whoredoms* look than they formerly did ! You would now (with the D—— of D—— have " a different View of Things, and be as little able " to hear any Intimation of Profaneness, as he was on his Death Bed. 'Tis now that Worlds will be worth less than a few Moments : A short Reprieve on your Death-Bed will seem more precious than the Treasures of an Empire. Nothing in a Dying Hour will be so much esteem'd as a short Space of Time ; which now by Days, and Months,

Months, and Years, are lavishly spent upon Whores and Vanity : Certainly Reader, had the late D—— of D——, (or any other Libertine, seriously consider'd these solemn Truths, he would have been so far from *defiling his Marriage Bed*, that he would have thought one Life too little to repent of the least Sin, tho' it were but *an idle Word, or a lewd Thought*—— Then shall we esteem it cunning to rob the Time from him, and bestow it on his Enemies, who keepeth Tale of the *least Minutes*, and will examine in the End how every Moment hath been employ'd ? It is a foolish thing when *the Ship is sound, the Pilot well, the Mariners strong, the Gale favourable, and the Sea calm*, to lie idle in the Road, losing such seasonable Weather ; and when the *Ship leaketh, the Pilot sick, the Mariner's faint, the Storms boisterous, and the Seas a Mountain of raging Waves*, then to launch forth (*hoist up Sail*) and set out for a long Voyage into a far Country : Yet such is the Skill of these *Death-Bed-Repenters*, who tho' in the Soundness of their Health, and perfect use of Reason, they cannot resolve to *cut the Cables*, and weigh the Anchor that withholds them from God. Nevertheless they feed themselves with a strong Persuasion that when they are *disorder'd with Sickness*, their Understanding clouded, and their Bodies and Souls wrack'd and tormented with the Pangs and Gripes of a Mortal Disease ; then, *forsooth*, they will begin to think of their weightier Matters, and become *Sudden Saints*, when they are scarce able to behave themselves like Reasonable Creatures : But if neither the *Canon, Civil, or Common Law*, will allow that Man whose Brain is craz'd should make any *Testament* of his Temporal Substance ; how can he that is *disorder'd* with the Stings of an unsettled Conscience, *maimed in all his Faculties*, and circled in on every Side with many and strange Incumbrances, be thought of *due Discretion*, to dispose of his dearest *Jewel*, (*his Soul*), and to dispatch the whole Management of all Eternity, and of the Treasures of Heaven, in so short a Space as a *Dying Hour* ? Then they that will loyter in Seed Time, and begin to sow when others reap ; that they, *like the late D—— of D——*, will spend their Health in *Gaming and Luxury, in Chambering and Wantonness, &c.* and begin to cast up Accounts, when they are scarce able to speak ; they that will slumber out the Day, and enter upon their Journey when the Light doth fail them, let 'em *blame their own Folly* if they die in Debt, and be eternally damn'd. Let such listen to *St. Cyprian's Lesson* ; “ *Let, saith he, the Grievousness of our Sore be the Measure of our Sorrow ; let a deep Wound have a deep and diligent Cure ; let no Man's Contrition be less than his Crime.*

Reader, let not an ungrounded Presumption of the Mercy of God, and the Hope of his Pardon at last, (*which is the ordinary Iure of Satan*) make you defer your Repentance to a Death-bed. You see Dr. K—— tells us, “ *the D—— was troubled, very much troubled for the lateness of his Repentance.* Then who but one of distemper'd Wits would load themselves with Guilt under

Of a Death-Bed-Repentance:

57

under the Delusion of Pleasure, or venture Eternity upon his last Breath? All Men seek the Lord some Time or other, only Wise Men betimes, while he may be found. Had the D—— of D—— dismiss'd *Miss J—— Miss H—— and Miss C——*, &c. in the Time of his Health, his distinguish'd Sense and Judgment had shined the brighter, and we should have all thought him a True Penitent. But, Reader, tho' he run the Hazard of a Death-Bed-Repentance, do not you venture your Soul upon that Uncertainty, but repent in a Time of Health: *Boast not thyself of To-morrow, for thou knowest not what a Day may bring forth.* Possibly this Day may bring forth thy Death, how then shall To-morrow bring forth thy Repentance, or make another Tender of this Day's rejected Salvation? I have often wonder'd how the D—— of D—— durst live so long in a known Sin, (*I mean the sin of Adultery*) when he could not but see every day put a Period to many Lives as well as secured his, and who have had the same Reason of Hope with himself: Then Reader, take Warning by the Hazard the D—— run by deferring his Repentance to old Age. There's no Danger of being Wise and Good too soon; but all the Wisdom to be learnt in another World, comes too late to remedy any sinful Miscarriage in this. We may be instantly surprized by Death, or a Disease that incapacitates us to call for Mercy in General; much less to make ourselves meet for the Inheritance of the Saints in Light.

Had Dr. K—— made such Reflections as these on the Hazard the D—— run in living so long in a known Sin, his D—— by Hearers would have thank'd him for the Sermon he preach'd at the D——'s Funeral, and he had done no more than his Duty; for sure I am the Face of Death will have a sad Appearance to those that (like the late D—— of D——) have trifled away their Time with Gaming and Lewd Women, &c. Such as these never know the Worth of Time till they lie on a Death-Bed. Eternity at Hand gives Value to all Holiness, in spite of the World, (as is seen by the D——'s sending for an eminent Prelate to visit and assist him in the Time of his sickness) and lessens all things else into less than nothing and Vanity. The Belief that we are actually dying imprints a Ghostliness and Horror upon Wickedness and Sensuality; *The Thirty Pieces are nothing worth, and the Innocent Blood above all Value*, when Men suffer in the Agonies of Conscience and Fears of the approaching Judge.

The Apprehension of Death presently made the late D—— of D—— sensible of the Injuries he had done to others, and in a great readiness not only to ask their Pardon, but also to forgive others all the Offences and Injuries they had done to him. Dr. K—— indeed does not tell us 'twas the Apprehension of Death that made him so ready to ask Pardon of those whom he had injured: (by those he had injured I suppose he means those Women he had tempted to Lewdness) But we never heard a Word of this great Penitence till we find him on his Death-bed; and at such a time nothing

is so precious that a Man will not fling over board to save either his Life or Soul. When the *Breath* is going out of the Nostrils, how precious is sincere Holiness to those that like the late D—— of D—— have slighted it all their Days, as if the great Truths of God's Word were never true till a Day or two before we die: For when the Soul and Body are ready to cleave asunder, and the Spirit to be unfolded from Flesh, it makes a higher Flight than it formerly did, towards Eternal Things; and this is seen both at the Death of a Wicked and Good Man, for when a Wicked Man dies, that (like the late D—— of D——) had liv'd in the known Sin of *Whoredom* many Years, how does the Thoughts of Death affright him, as knowing his debauch'd Life has deserved *Eternal Damnation*; but when a Good Man dies (like my pious Father-in-Law Dr. Samuel Annesley) he is often in silent Raptures, and expresses a kind of Impatience till he is dissolv'd; and why? Because he spiritually sees what he cannot utter; as did St. Paul, when he was wrapp'd up into the *Third Heaven*.

*The Extacy a Saint is in at Death,
Is but his Guardian Angels joyful Breath,
Cavessing his Soul as he puts on the Wreath.*

There is a kind of Draught presented to Good Men at their Death by their Guardian Angels, of those transcendent Joys they are almost ready to enter in Possession of; and therefore long and pine till they are convey'd into that Place of unspeakable Happiness; these Heavenly Spirits succour and support them under their Pains and Sickness, and when their Souls are storm'd out of their Bodies, they encompass and embrace them, *soaring thro' the Regions of Evil Angels into Heaven*. 'Tis said that *Lazarus was safely carried by the Angels into Abraham's Bosom*; and therefore no wonder that the Souls of Good Men at Death are often in silent Raptures, and express (as I said before) a kind of Impatience till they are dissolved.

Thus having fairly argued *The Hazard of a Death-Bed-Repentance from the late Remorse of W—— late D—— of D——*, I shall next (to make good my Title Page) proceed to the resolving that Nice Question, *How far a Death-Bed Repentance (such as was that of the D—— of D——) is possible to be sincere.*

In resolving this Nice Question, *How far a Death-Bed-Repentance (such as was that of the late Duke of Devonshire) is possible to be sincere*, we may find in the very Notion of a Death-Bed-Repentance, (as well as in Dr. K——'s Erroneous Notions concerning the Death-Bed-Repentance of *Men of distinguish'd Sense and Judgment*) enough to shew the Seasonableness of this Enquiry, *How far a Death Bed Repentance is possible to be sincere?* For, the very Notion of a *Death Bed Repentance* imports a Design to die well

well: And we see very Few, and those Few deprived of the common Modesty and Sobriety of Mankind, and who thereupon become a horrid Story; but (like the late D—— of D——) die at least in a fair and calm Temper towards Religion: Now if we joyn to this, that of many Millions for One, every one dies as he lives, not only as the Tree falls so it lies; but as it hath grown, so it falls. How great is the Necessity then of living well, that we may die well. For this Death Bed Repentance, that rises and sets at the same Time, generally proves but a Falling Star. That Repentance only wheels orderly into a higher Orb, that hath given Proof, It was a True Light, by shining here for some considerable Space.

A good Death receives Being from a Holy Life; else there is not such a Thing in Nature, no not in Grace, except by Miracle of Grace.

Thus far I have made Apology for the Seasonableness of this Enquiry, *How far a Death Bed Repentance is possible to be sincere?* I shall not wander from the Universal Doctrine of Divines in this Point, except it should seem too high a Strain to place this Repentance (when true) among Miracles, as I have already Answer'd to Dr. K——: For there I assert, "If the late D—— of D—— repented in Earnest, (after sinning so long and often against Light and Knowledge) his Repentance might be called a Miracle: And so might any Man's else, that lived in Adultery (like the late D—— of D——) all his Life, with Hopes to repent (sincerely) on a Death Bed, and did really do so. To justify this Assertion, I have the Warrant of Sacred Story, the Dying Convert: Which being the only Example of such a one in Holy Writ, was in the Days of the Messias, that great Period of Miracles singled out upon that greatest Occasion; viz. To display the Power of the Dying Mediator to forgive Sins, not only upon Earth, but in his lowest Humiliation: Which argues the late D—— of D——'s Repentance (if he did sincerely repent) a very great Miracle. And the same Thing may be said of the Death Bed Repentance of any other Person of distinguish'd Sense and Judgment, who lives in Adultery all his Life, with Hopes to repent on a Death Bed. 'Tis true, Dr. K—— does not think the Death Bed Repentance of such Men as these a Miracle, or would never have said, (in the Sermon he preach'd at the Duke's Funeral) "If such as these are allowed the Benefit of Sickness, they commonly awake out of their Dream of Sin: But as New and Uncharitable as the Doctrine may seem to the Men of distinguish'd Sense, I shall (in answering the Question, *How far a Death Bed Repentance is possible to be sincere?*) prove it a Miracle if the D—— of D—— (or any others that keep Misses with a Design to repent on a Death Bed) ever repented sincerely. 'Tis true, the Generality of Men that have been at all acquainted with the Name of Repentance, and understood in any Measure the Importance and Signification of the Thing, acknowledge it beyond all dispute necessary: Yet they allow themselves

themselves a Leisure for the Performance of it, and such a Leisure as *swallows the whole Time of Life*, and leaves only the last and lowest Part of it, for the Discharge of so great a Business. So that their Repentance, if any at all, falls out to be (like the late D—— of D———'s) a *Death Bed Repentance*.

The Inconveniencies of which are unexpressibly great, because the Lives of Men are left Naked of that Holiness and Purity that should adorn them, and all over blotted with Lust and Vanity: Their Conversation wants *that light of good works that should shine before men, and glorifie God in Heaven. Their life is without form, and void, and darkness is upon the face of it.* And in the End they are are cast upon the *Great Sea of Eternity*, as in a Vessel of Paper a thin and superficial Repentance.

It is therefore most necessary to use all Means, to shew the Insufficiency, I might almost add Impossibility, of a *Death-Bed-Repentance*, which most of those that live in Common under the Profession of Christianity, design while they live, to flye when they dye. To demolish this *House upon the Sand*, (that Dr. K—— has built, by saying Men of distinguish'd Sense and Judgment commonly awake out of their Dream of Sin on a *Death Bed*) that Men may not by Hopes of Shelter at it, conceived long before hand, be kept off from laying their *Foundation upon a Rock*; which possibly they would do, if these Hopes were cut off.

And because the Instance of the *Thief on the Cross* hath been generally taken as an Instance of great Favour to a *late Conversion*; not that it is indeed so, but that it seems to be so, I shall shew how little the Possibility of a *Death Bed Repentance* can be argu'd from that dying Miracle of the *Thief's Conversion*, and shall fully prove it a Miracle.

For I observe Divines in their Doctrine concerning the danger of a *Death Bed Repentance*, are careful to wrest out of the Hand of presuming Imagination, this Example, and to allay the vain Confidence built upon it.

Indeed the Mistake of it is very fatal, seeing if it be duly consider'd, there is nothing more forcible against what it is pretended for than it. It's true, it is a Relation of a *Dying Man returning from great Sins to God*; but so circumstantiated, so defended on all Hands against Building upon it, that there might have been more Reason to hope well of Last-Breath Penitencies, or of a Man's only saying *Lord have Mercy on my Soul*, when he gives up the Ghost, if there had not been a Pattern of such a one in all Points, as much above the Imitation of the late D—— of D——— and Men of distinguish'd Sense and Judgment of our Days, as the Heaven is above the Earth. It is such a one, as if God had said of it, If I accept a *Dying Repentance*, behold this, consider it every way, and take Notice by it, what a one I will have it.

For as for the *Thief upon the Cross* (that hath stole away so many Souls for the Devil) it is a bare Example, not confirm'd by any Promise: It's a single Example without a Parallel in the whole Word of God: It's an *Extraordinary Example*, ranked among the
Miracles

Of a Death Bed Repentance. 61

Miracles of Christ, wrought when he left the World : It's an Example impertinently alledg'd to warrant Delay in us, who have the Sound of the Gospel continually in our Ears, yet wretchedly cheat our selves of the Remedy of our miserable Condition, by adjourning the use of it to a late and uncertain Futurity, which seldom or never succeeds well : *The Scriptures*, that are an History of more than Five Thousand Years, have but this one Instance of one accepted upon a *Death Bed Repentance* ; and in that such an Extraordinary Conjunction of Circumstances as will never fall out again. No Man professing Christianity hath any Reason to expect to fare as this Thief did 'till Christ come into the World, and suffer again, and that between Two Thieves, and he be alive at that Time and Place where he suffers, and be one of the Thieves, and the Good One too, exercising so many Acts of a True Repentance, and lively Faith in Christ, when (probably) first preached to him.

But further concerning the Thief upon the Cross it is observable,

First, That it appears not of him, (nor have we any Reason to charge it on him) that he ever Procrastinated, or purposely Posted off his Conversion to this so late a Date ; and so he will not be matter of Comfort to them that do.

Secondly, That as far as we have any Knowledge, he seems not ever to have heard of Christ, at least to have been called, or Instructed by Him, till he met him upon the Cross, and consequently he can be no President to any that hath Lived an Age, or great Part of it, under the Preaching of the Gospel.

Thirdly, That for the Thief to be converted then, and believe in Christ in that State of Greatest Humility upon the Cross, (which so scandalized the Jews, when by all other Motives they were inclined to believe on him) was a Most Notable, Illustrious, Eminent Act of Faith, and ought in any Reason to be preferred before that which is ordinarily found among Men.

Fourthly, That it was accompanied with as many Effects of sincere Conversion as that Condition was capable of, Confession of Christ, and devout Prayer, to him for his Mercy or Remembrance when he came to his Kingdom.

Fifthly, That it was not extorted by the Fear of Death, but proceeded from a Sight and Acknowledgment of the Innocency and Power of Christ, even upon the Cross ; and this was an Argument to himself and others, and was it seems so acknowledged by Christ, of the Sincerity of his Faith, and Conversion to God, and that being supposed sincere, will undoubtedly be accepted, be it never so late.

Then

Then Reader, they dreadfully mistake themselves that crowd up Repentance into so narrow a Room as a Sick-Bed, when Men have scarce Time to reckon up all the Particular Duties that make it up, that Imagine the Tree that hath been always Barren, should bring forth Good Fruit now it is a cutting down, that a Man should live a Life of Holiness, when he is a dying, that a Weak Infirm Person of disabled disturbed Faculties, should Build that in Three Days which others, notwithstanding all their Abilities and Diligence find hard enough to do in Forty Years. Then can we imagine that God will accept the Faint and Feeble Services of a Death-Bed for his Mercies vouchsafed to us all our Days, that he should accept of a Death-Bed-Repentance, a few Sighs, and Groans, Tears, Promises, scatterings of Devotion, in Exchange for all our Duties, as if he had made us to take the Delights he most abhors, and after all to give us such a Stupendious Reward.

The End therefore I aim at is to make it Evident from the Instance of the Thief on the Cross that a Death-Bed-Repentance is a Hazard Infinitely great, that no Man can without Folly extremely prodigious, trust to such an Adventure, for that there is scarce a Possibility of repenting sincerely on a Death Bed: And this (almost) Impossibility of a Death-Bed-Repentance will appear,

1. By observing the Judgment of Divines concerning this Case, and ballancing the most favourable with the more severe.

As to the Judgment of Divines in the Point, I begin with that severe one; yet built upon great Piety, and Reason, that asserts it a plainly Impossible Thing, a Man on his Death-Bed should repent with that Repentance the Scripture so oft discourses of, and therefore concludes, a Dying Man that hath not already repented must needs fall, not into the Sin of Despair; (For who is bound to hope, that hath not the Reasons of his Hope given him by God? but into the Misery of Despair: For how miserable is he whom God hath left to the Boiling Sea of his own Horror, and thrown him out no Anchor of Hope?)

Now if these Assertions be true, (as I shall prove they are) what Charity can we have for Dr. K——'s saying, "The D—— seem'd at last to have obtain'd his Desire of being in Peace with God, and that he fell asleep, not merely like an Ancient Roman, but rather like a good Christian?" and of Mr. Griffith's declaring his End was so Sedate, so Penitential, and so Saint-like, that he had his Senses in Christian Contrition, to the last; and closed his Life like a submissive Lamb.

Now however this Sentence upon the Improbability, I had almost said Impossibility, of the late D—— of D——'s (and other Libertines) repenting on a Death-Bed may seem Rigorous

gorous, yet when we consider the pondorous Arguments it uses, it may rather amaze us than provoke our Censure: For,

First, it is very irreconcilable with the Glory of God, that Men who have had the Knowledge of God; nay, who have profess'd their Belief of both the Truth and Excellency of the Christian Religion, (as the D—— of D—— did) and have been call'd upon all their Lives to give up themselves to him, should be accepted, when they pour out to him the Lees and Dregs of Life, instead of the generous Spirits of it: That he that hath had in his Flock a Male should vow and sacrifice to the Lord a corrupt thing, and yet escape the Curse of a Deceiver. The Expressions of Scripture are innumerable, in which God disavows such Prostitutes of his Grace, but seals such before they are aware, under *Hardness of Heart*, and a Reprobate Sense, to Destruction.

2. It appears Impossible there should be a Discharge of the Duties of *Repentance* when Men are a Dying; that they should draw the Hollow of that little Span, that is also otherwise encumbered, the Vastness of that Action that is necessary to take off the Guilt of a long Impenitency.

That a Man should live the *Life of Holiness* that is just a dying; that the Tree that hath been always barren, should bring forth good Fruit now its a hewing down. These Things are in a manner impossible; how can Repentance plant itself in the Soul, and settle Gracious Habits there in so short a Space? Or in an Instant, by Mortification root out those Lusts and sinful Affections that have been many Years eating into the Heart? Repentance must have a Time for Fruits, and those Fruits for ripening, and Conviction; which a Death-Bed will not afford: So that it cannot be that *Repentance of the Gospel*, but at the best only some first Strokes of it. Hence it evidently appears, if the late D—— of D—— did make his Peace with God on his *Death-Bed*, as Dr. K—— says he did, and dyed in that *Penitential, Saint like manner*, as Mr. Griffith mentions, it was no less than a *Miracle*; for at the best, his Remorse was but a *Death-Bed-Repentance*, and that is scarce possible to be sincere if you consider.

3. There must be a living to God before a Man diest to God. It is the Supream Law, every one must glorifie him here on Earth, and finish the Work he hath given them to do in the World. They must work the works of him that sent them while it is to Day, the Night cometh, in the which no Man can work. After this Men are receiv'd into the Glory of God.

4. In Repentance we must be in the same Circumstances of Temptation we were in, in the Time of Sinning; how else is it possible

possible it should be sincere? But this (with Dr. K——'s Leave) could not be the Case of the D—— of D—— on his Death-Bed; for it will be hard to find in what the State of a Dying Man differs from that which is already Dead, as to this Business of Repentance; but that he may as well be allow'd to repent that is enter'd into Eternity, as he that stands on the very Brink of it.

This Censure cannot be injurious to Men living, and in their full Opportunity: Suppose in Speculation it stretches Principles of great Weight and Truth too far, yet it recompences for it self by the Wholesomeness of its being reduc'd to Practice; for who can suffer by being necessitated to an early Repentance, so much his Duty, so much his Safety?

Further, it is most undoubtedly true of most Men's *Death-Bed-Repentance*, as well as of the D—— of D——'s, That it is too sudden, too Mushrome a Birth to have any Sincerity in it. This Repentance almost universally withers afore it grows up, and proves an Abortion; whether it come to the Trial of a longer Life, where in it vanishes as a Cloud, and former Impiety returns, as I have already prov'd Dr. K—— or whether it pass immediately into Eternity, where it sinks down into Misery; for attempting the Regions of Life, and wanting the Purity that rises thither, it is beaten back with all its Pretensions, as a Foggy Exhortation, that would climb to Heaven, but is forc'd down, and made to rest below: So that for the Universality of *Death-Bed Repentances*, this Judgment is truly calculated. But tho' a *Death-Bed Repentance* is scarce possible to be sincere, yet it cannot be deny'd, if that which appears a Messenger of Death should have a secret Reprieve in its Instructions, and what seems a *Death-Bed*, prove only a Discipline, but it may be a happy Beginning of a true Repentance to him who lives, after his being near the Grave, to perfect it; according to that of *Job* 33. v. 22, 23.

Thus this Opinion doth not cut off the Action of its desperate Person; and if by that Action he pass the Needle's Eye, and get through the strait Gate of Repentance and Regeneration, it will be able to give him no Resistance: For open, this Air of Discourse cannot Bar, that they should not enter into Life.

But on the other Side, *Men of distinguish'd Sense and Judgment*, that are confident, and make themselves sure of Repentance and Mercy, cannot when they meet the solid Obstacles of Things, force their Way by the Breath of their Mouth; but they and their intended Repentances are together lock'd up in the Closeness and Compactedness of those Decrees: *First they cannot repent, then they cannot be sav'd.*

So that you see upon the whole, 'tis scarce possible that the D—— of D——'s Repentance should be sincere, that any *Men of distinguish'd Sense and Judgment* should sincerely repent on a Death-Bed, that, like the late D—— of D—— had

had liv'd in Adultery many Years, in Hopes to repent at last : And let such a Decision of this Case be never so austere, it is a Thousand Times more just than the Delay of our Return to God in the Contemplation of doing it on a Death-Bed.

But let us come to that tenderer Apprehensions of the Generality of Divines, who say a Death-Bed-Repentance may be sincere ; with which I will concur, that all things of Dispute may be taken in so great a Point. Let it then be allow'd that the D—— of D—— obtain'd his Desire (as Dr. K—— Wouds it) of being in Peace with God, after wasting the Time of his Health in Adulterous Practices, and a Death-Bed Repentance is no Impossibility ; in Regard of Infinite Mercy that cannot be Limited but by it self, so that from this Allowance (or Grant) the Case is clear we ought not to judge the late D—— of D——'s (or any other Man's Future State, for, as I said in my First Answer to Dr. K——, *Secret Things belong to God* ; and therefore, as God's Mercies are Infinite, I am willing to hope that the late D—— of D—— (after spending vast Sums of Money and a great Part of his Life in Whoredom) is now, if he sincerely Repented of it, a *Glorified Saint in Heaven*.

This Consideration leads me therefore from the most favourable the Light Side of this milder Sentence, or Allowance, to the Black and Dark Part of it.

That is to say, *There is an Infinite Hazard whether God will give Repentance at the last or not* ; for this Grace being acknowledg'd Extraordinary, if it were common it would cease to be Extraordinary.

To this, almost, *Impossibility of a Death-Bed-Repentance*, for the Reasons before mention'd, I will now subjoin pressing Considerations why Men, but more especially, *Men of distinguish'd Sense and Judgment*, should not Delay their Return to God to a Death-Bed.

For First, it is against our Duty, and all the Obligations, that lye on us ; For it is as if a Man should say to God, I know it is my Duty, and the end of my Life, and the Providence thou exercisest towards me, that I should now serve thee, and give up my self to thee ; But I beg of thee, that while I live I may live in my Lusts and Sensualities, and when I am to die and go out of the World, and shall have no more time and leisure for any thing else, I shall then have nothing to do, but to look towards thee, and beseech thy favour, and leave my Sins ; I desire thee therefore to stay for my Repentance till then, and when I can no longer enjoy the World, then to grant me a Kingdom with thy self, and the fruition of thy own happiness : For though I shall dishonour thee in the whole Course of my Life, yet I will retract it all in a Breath. How horrible contemptuous of God doth this appear, how affronting and blasphemous ? and yet this is the very Sense of deferring Repentance till Death.

This is the greatest Immorality and Irreligion, for it destroys the reason of our Being on Earth, which is to serve our Generation

according to the will of God, and to glorifie him here on Earth. (Acts 3. 16. John 17. 4.) It destroys the Service, yet flies upon the Rewards; as if God were bound to make them Happy, because he had made them.

Thustherefore to imagine of God is to melt him down with those great Attributes of *Justice and Wisdom*, into a foolish and unreasonable Pity, and only for this end, that there may be a licentiousness in Wickedness and Impiety.

And seeing upon the same Account, all the Men in the World may adjourn their Love and Obedience to God to their going out of it; it might come to pass, that this State should have been prepared only as a Stage for the Vices and Exhortations of Men to have acted themselves upon, and then they to have removed to Heaven, when as though these have large Scop: now, as things are, yet their Licentiousness is daily rebuked by the threats of the Gospel, by the *Holy Conversations* of those, that have left their Sins by Repentance, and punished by an *Eternal Judgment hereafter*.

How shall such a Man then be able to look God or *Jesus Christ the Saviour* in the Face, that is but just begun to acknowledge him by some weak Devotions to him, exhorted even of necessity, and given the bulk of his Time to sin, that hath sacrificed *the Male of its Flock to lust*, and even with impious Design kept the corrupt thing for God,

For can it seem reasonable, that Mountains should remove out of their places? and Rocks wander from their Situation? that Man more unintelligent, than the *Swallow and Crane that observe their appointed Times*, might not be ensnared by the evil times that fall suddenly upon them: He that trusts then to such a Repentance, doth, as it were, resolve to be saved by Miracle or else Perish.

Then again consider it is impossible for a Man to dye with good composure of Mind, that trusts to a *dying Repentance*; for let the Case be thus stated, *That Repentance, which will not inable a Man to a Holy Life, is not saving*; suppose a Man then in a dying Sickness, making great acknowledgment of Sin, full of Resolutions of leaving Sin, and this Man recovering and performing nothing, but sliding back into the former wretchedness of Life; this Repentance however serious, and earnest it seemed, would not have saved him, if he had died; he had perished in his Sins, and his false Repentance together: For that his Repentance was truly inferiour to his his Sins, appears, in that as soon as ever that is over, which gave it a seeming advantage, his Sins throw off that Repentance: but true Repentance always overcomes, that Repentance therefore could not be true.

And if Repentance be False and Counterfeit, there is no amendment of it in Eternity; when once the *Master of the House is risen up, and hath shut the Door*, there is no entrance, while the foolish Virgins too late understanding the Error of Oyl in their Lamps only, and not in their Vessels, went to correct it, by buying Oyl, they

Of a Death-Bed-Repentance.

67

they were shut out, and no knocking powerful enough for their admission.

And therefore as it is a great Hazard whether a Death-Bed-Repentance proves sincere, and as the Time of our Life is very uncertain, for we are well this Minute, and may be dead the next, I shall for these weighty Reasons daily Pray, and I hope to conclude my Life with the very same Petitions to Almighty God, viz.

Good Lord, I will confess that I am but a Worm of Yesterday, my Production was but of the Dust, and I must thither return in my ultimate Resolutions, for (as thy Word tells me) *Dust I am and to Dust I shall return*: Let me therefore always be in a Readiness for my last Change, seeing I know not how soon the silent Grave may involve me under his Wings, where I shall lye in Obscurity till the last Trumpet shall sound at the Morning Day of the Resurrection, *Arise ye Dead and come to Judgment*, Good Lord though now I appear as a Living Object of thy Favour, yet I know not how soon the Scents may be alter'd for this very Day's Breath it may be the last I shall ever count, and so many ways may the Thread of my Frail Life be snap'd a sunder, that I cannot Promise my self an Hour's Time upon Earth, a little Stone from the House Top as I pass in the Street, a Slip of my Foot, or the Stumbling of my Horse; a sudden Miscarriage, among a Million that may befall me every Day, which I know not of, may reduce me to my First Original, and leave me a Pale Carcass to be Sacrificed to the Gaping Grave: Oh let me often therefore consider where will be my eternal Abode, when the Black attire of my Funeral is over, and all my weeping Friends gone to their several Houses and Homes; Let me often Think how meanly and poorly clad I shall enter into my Coffin, with only one poor Shroud and other Dresses, fitted to cover me, Oh then what will become of my Rich Attire, my Haughty Deckings, my over curious Trimings, for to the Grave now I am a going? and then when I am arrested by the Hands of Death, how Pale, and Wan to all shall I seem? even ready to nauseate my very Spectators; Lord one Day is with thee as a Thousand Years, Oh then let thy mighty Spirit work in me for thy Mercy and Acceptance, and then tho' I walk through the Valley of the Shadow of Death I will fear no evil. There is but one Step between me and Eternity; then Blessed Jesus have Mercy on me, Pardon the Sins of my whole Life, O let not thy SUN go down upon thy Wrath, but seal my Pardon before I go hence and be seen no more, If it be thy Will I shall die now, receive my Spirit, and altho' I come in the Evening, at the very last of all, grant unto me that I may receive Eternal Rest, and when my Breath is gone, grant O Lord that I may see and know thee again, who died, praying for my everlasting Happiness * Into thy Hand Lord, I resign my

* My First Wife Mrs Elizabeth Dunton (Daughter to the Famous Dr. Samuel Annesley) is here meant.

Body and Soul——Blessed Saviour Receive my Spirit——Eben so
 Time Lord Jesus, come quickly——Amen.

Good Lord let such Thoughts as these keep me Humble, and keep down all Proud aspiring Thoughts that shall at any Time arise in my corrupted Heart, for it is true, *Dust I am, and to Dust I shall return.*

I would have these Words be my last Breath till my Lips fail and my Tongue cleaveth to the Roof of my Mouth, for as the Sun shines Brightest at its setting, so should Man at his Departing. It is the Evening Crowns the Day, But as to a Death-Bed-Repentance, we often find it arise from a Soul all troubled and discompos'd with the Throws of Death, the Fears of Hell, the Doubts what will become of it in another World, the Uproars of a guilty Conscience; when it supposes it self necessarily at the full Stop of its former Courses, by being cut off from a longer Life, in the midst of all which arise vehement Resolutions to turn from Sin to God, and possibly with many fair Promises, but without Opportunity to give Proof of their Sincerity. This is evidently seen in the Death-Bed-Repentance of the D—— of D——, for he indulg'd himself in Adulterous Practices in the Time of his Health: But we no sooner find him on his Death-Bed, but he tells the Bishop, and others that came to visit him, "*That he did unfeign-
 edly repent of his Sins, and that he was troubled, very much trou-
 bled, for the Lateness of his Repentance.*"

Then let any one judge between a Repentance in Time of Health and Repentance on a Death-Bed, and accordingly counsel himself concerning them: For however charitable Dr. K—— has been to a Death-Bed-Repentance of Men of distinguish'd Sense and Judgment; yet you see by what I have said of the Hazard, and almost Impossibility of a Death-Bed-Repentance, that his Notion of Dukes and Lords commonly awaking out of their Dream of Sin on a Death-Bed, is false and erroneous, and what he ought to retract.

Not but I own the very loosening and uncementing the Soul from the Body, wherein it dwelt, and wherein the Motions of the Soul were restrain'd, hath been thought (very probably) to enable it to make Conjectures of future Things. *The less the Soul is bound to work by the Body, the higher are its Operations:* All extraordinary Motions of the Soul are a kind of Ravishment from Sense. Those Prophetick Blessings of Jacob and Moses were near their Dying. It is therefore very easy to be thought, that when the Soul and Body are ready to cleave asunder, and the Spirit to be unfoder'd from Flesh, that it should make a higher Flight towards Eternal Things.

* Hence we observe, when good Men are a dying, they are often in SILENT RAPTURES, and express a kind of Impatience till they are dissolv'd: And why? Because they spiritually see what they cannot utter; as did St Paul, when he was wrap'd up into the third Heaven.

Let this be allow'd, *Tho' the Time of this Repentance be short and narrow, and the Duties of Repentance exceeding long and broad*; yet where there are found the true Signatures of Repentance unfeigned, God beholds the Fruit in the Seed and Root, he knows the Perfection of his own Creation, tho' Infant, or we may conceive such *ἐκαστα* in Repentance, Repentance born out of due Time, as *St. Paul* was in the Apostleship suddenly accomplished, tho' they had not the regular Time of

forming, like a Nation brought forth in a Day * *D. Cyprian de*
* " Thus thou Lord anointest in a Moment *cœna Domini.*

" Herdsmen into Prophets, Shepherds into Kings, Publicans thou ordainest Apostles; nor doth their Language take Leisure to remove whom thou recoverest, but in that very Moment thou makest them every whit whole, wherein they have thee for their Physician.

Let this be allow'd, *Altho' there be according to the General Rule, a Necessity of living to God here in the World, yet God may dispence with the Continuation of drawing out of the Action of it in these late Penitents*, (such as the D—— of D——) as we easily allow in the Case of Infants, or Men dying within a short space after a Repentance begun, upon sad Consideration, and not in the Exigency of a Sickness.

In the mean Time, it is not at all suppos'd, that God dispenses with the *Sincere Preparations and Resolvedness of the Mind to that Action*; but that they must be most true, sound and unfeigned, and the very Action itself according to the Time, high, full, and most significant; and as extraordinary as the Repentance itself.

Let this be allow'd, *Tho' the Condition of a Man dying do in many Regards nearly resemble the State of him that is already in Eternity, as he is under a Necessity of leaving Sin and the World, and set at a Distance from Temptation*; yet it differs in that great Circumstance, that he is not in *Termino*, he is not fix'd upon his unchangeable Point, he hath not undergone that Sentence that immediately passes upon the Soul removed, and so may not neither have suffer'd that more secret one, conceived by God upon long Provocation. *The whole Time of Life may be a Time of Grace*, and he that hath not yet been concluded by the Incommutability of Eternity, may hear the Voice of Christ, and enter into his Rest. *St. Cyprian*, who is positive, " That whenever a Man is launch'd into another World, he finds no Room for Repentance; he is out of the Climate of Repentance, who is beyond the Line of Time. Yet he allows the greatest Liberty to Repentance in this Life: For he says, " No Repentance is late, that is earlier than the Grave. He says, Here a Man takes hold of Life, or loses it forever. Yet he grants, It is possible by Repentance, tho' we are just a dying, to be safely landed

“ in a Blessed Immortality. And when the Soul hath left its Inner
 “ Residences, and is now sitting upon the Dying Lips before its
 “ last Farewel to the Body, and when in Haste to be gone, yet
 “ even then Infinite Clemency disdains not Repentance, nor ac-
 “ counts that late that is true, nor deprives that of Pardon,
 “ which hath the free and full Act of the Soul in Return to him.
 “ Yea, tho’ (as he goes on) this Repentance had its first Rise
 “ from Necessity; yet neither that, nor the Immenseness of
 “ Guilt, nor Straitness of Time, nor the Lateness of the Season,
 “ nor the Foulness of former Actions foreprize from Pardon when
 “ the Humiliation is sincere, and the Soul exchanges impure De-
 “ lights for those of Holiness, without Counterfeit or Dissimula-
 “ tion. *It may seem in all those Discourses that he had forgot to enter*
a Caution against Presumption; but it is to be consider’d, while he
thus frankly pours out himself, he was inviting Persecutors of Chri-
stianity into the Confessions of it, whom he would not have de-
barr’d with the Sense of so great past Offences against it. This
therefore is not to be press’d beyond the Design of the Excellent
and Holy Writer, but will very well agree with all that I am
presently to add as a Balance to this favourable Judgment on a
Death Bed Repentance, and in a most particular Manner on the Re-
morse of the D—— of D——. For as that most pru-

dent Discourse of the *Right Use of the Fathers* *
 * Duille. teaches us, we must always attend their Scope; in
 the pursuit of which they were often transported
 towards the other Extream.

But that a *Death Bed Repentance* in the Nature of the Thing is
 no Impossibility, we have fullest Assurance in the *Converted Thief*
on the Cross; wherein we see one in a Moment conceived, brought
 forth, and even a *grown Man in Repentance*; one passing through
 some short Instants of Holy Action and entering into Paradise,
 like Aaron’s Rod budding, blossoming, and bringing forth ripe
 Almonds in a Night, and laid up in the Sanctuary for ever.

* That it was most probably the *first Call he had to Repentance*,
 agrees fully with the Intention of my Discourse; which granting
 so much as a Possibility, would yet take all Advantage against
 such presuming Adulterers as the late D—— of D——
 that living daily under the Offers of Grace, and yet despising
 them, commit themselves first to the Intentions, and at last to the
 faint Motions of a *Death Bed Repentance*. To whom that Admo-
 nition of St. *Austin* is most seasonable, concerning the Instance of
 the *Converted Thief*. “ If we respect (says that great Man) his Op-
 “ portunitie for attaining Faith, his Repentance was not too late, but
 “ early and soon; he took the very first Season, as soon as ever he de-
 “ cied Christ and Religion he embrac’d them. He did not wretchedly
 “ cheat himself of the Remedies of his miserable Condition, by adjourn-
 “ ing the use of them to a late and uncertain Futurity, which seldom or
 “ never succeeds well.

Of a Death-Bed-Repentance.

71

So that from all these Allowances (or Grants) the Case is clear we ought not to judge the late D—— of D——'s (or any other Man's) Eternal State ; for (as I said in my first Answer to Dr. K——) "*Secret Things belong to God ; and therefore as God's Mercies are infinite, I am willing to hope that the late D—— of D—— (after spending vast Sums of Money, and a great Part of his Life in Whoredom) is now (if he sincerely repented of it) a Glorify'd Saint in Heaven.*"

This Consideration leads me therefore from the most favourable the Light Side of this milder Sentence, (or Allowances) to the black and dark part of it.

That is to say, *There is an Infinite Hazard whether God will give Repentance at the last or not ;* for this Grace being acknowledged extraordinary, if it were common, it would cease to be extraordinary.

It is most undoubted in Scripture, God is often provok'd against Men to swear they shall never enter into his rest, when (like the late D—— of D——) they have long tempted him, and erred from his ways. Customs in Sin long settled become like the *Aethiopian's Skin, and the Leopard's Spots*, that cannot be changed. Jer. 13. 23. And tho' it's true the Spirit of God is not hinder'd in it's Inspirations, but that it bloweth where it listeth, yet the Course of it is so attemper'd to the State and Motion of the Soul itself, that it most usually takes the Opportunity so generally requisite to the settling a Constitution and Temper in us ; that is, the freest, and most unprejudic'd, and larger spaces of a Man's Life ; so that whenever it works upon *Dying Men*, I mean such Men of distinguish'd Sense and Judgment as the D—— of D——, that have had the free Use of the Means of Grace of Old ; it works by such a Prerogative, that a Man may as well expect a Prerogative of Providence to bear him walking upon the Sea, because it did once so to Peter.

Most, even of the fairest Appearances of this kind of Repentance miscarry, having no true Virtue in them, and tho' in Regard of their Vehemency they are called *Early Seekings of God*, yet (which is horrible to be spoken) they are as it were for the Triumphs of the Justice and Indignation of God over those

Prov. 1. 18. *who would have none of his Counsel in former times, but despised all his Reproof, by living in a known Sin ;* as all such must certainly do, who (like the late D—— of D——) first tempt Women to Whoredom, and then pay 'em an *Annual Pension* to live in the Commission of it.

Lastly, Whoever (like the late D—— of D——) casts himself with Design upon Repentance at Death, is like to fall headlong by tempting God, and expecting he should stand ready for him with that Grace at last, he hath so long resisted and refus'd.

And now when this Judgment of Divines, with this Ballance upon it, is compar'd with the former Allowances, the Result will

be only this; *The kindest Divinity in the Point, and that seems to be the most Favour, is very dreadful, and leaves such Men in a Condition next to desperate; which is but an Aggravation of the Danger, when what Men would chuse to appeal to, so far condemns them.*

Then however charitable Dr. K—— is to the Death Bed Repentance of Men of distinguish'd Sense and Judgment, it's agreed on all Hands, That for the late D—— of D—— or any other Man, to live so as if he did contrive and forecast a *Death Bed Repentance* (altho' it be granted it is no Impossibility) as the safe expedient, first of an Irreligious Life, free from the troublesome Thoughts of a present Amendment, and then of a secure Passage into Eternity, is first an exceeding Irreligion, and Immorality in itself; and then to run so desperate a Risque and Adventure for an Immortal Soul, that he is a pardonable Madman, in Comparison of such an one that drinks a deadly Poyson, because he hath heard there is a certain Antidote in the World that will repel it, tho' he cannot tell whether he can have it all, much less whether *Time enough for his Necessity*: And lastly, whether the Endeavours he uses for it will not be deluded with the Counterfeits of it, it being suppos'd they are Thousands for One of the true Kind; and he thereby perish, pleasing himself with the Hopes he hath it, when he hath indeed but a Likeness of it. But notwithstanding all these *Real Hazards* attending a *Death Bed Repentance*, (and seeming Impossibility of its being sincere) Dr. K—— is a Man of such large Charity as to believe the D—— of D—— made his Peace with God on his *Death Bed*; and no Wonder then his Chaplain tells us, *He died like a Saint, &c.*

I come now to the second Proposal, which is to make Enquiry seeing the Case is thus, as it every way appears to be (that is, seeing 'tis scarce possible that a *Death Bed Repentance* should be sincere) how the Name or Notion of a *Death Bed Repentance*, as such an universal Refuge came up in the World; for it is a new Repentance (much like those *new-come* Deut. 37. 17. *up Gods Meses* speaks of) that Christianity and the Gospel know not. The Scriptures that treat in many Places of Repentance, always insist upon it as a reformed Course of Life, to be undertaken even now, while the Proposals of Grace and Reconciliation are made to us; and not only by very silent Intimations, the Track of which is hardly discern'd, leave it possible that God should by Miracle save some very few out of the Fire, and pull them as Brands out of the Burning, by giving them Repentance on a *Death Bed*. Whereas this is now become (not only the late D—— of D——'s but) the only Repentance in Use, and hath devour'd the other, as if to press Men to it were to torment them before their Time, and to lessen the Validity of this were to take

take away the Mercy of God, and deny the Grace that is free and universal. Let us search therefore how this sort of Repentance hath come into such Repute. And if we observe we shall find it first rising from the intimate Sense the Conscience hath of the Necessity of Repentance. For were it not so clear and evident a Duty, a *Death Bed Repentance* had never been heard of; most would chuse to go out of the World as they have liv'd in it, not suffering any Degree of the Trouble of Conscience, or vexing themselves with Reflections upon an un-holy and ill-spent Life. As Men have chosen to live freely and uninterrupted in Forgetfulness of God, and an Eternal Condition, days without number, so would they chuse to die, were not a Law within, that however it hath lain covered with the Dust of Sensuality and Miss-keeping, yet is now restored to its Authority, and urges the Soul with the Terror of Punishment for so long Disobedience.

And Secondly, This Necessity of Repentance, tho' secretly understood, yet was not sufficiently considered in the Time of Health; for had it been equally regarded, it had not been now to begin. Had the D—— of D——— when my Lord Russel begg'd him to apply himself more to a Religious and Virtuons Course of Life, been truly grieved for his Adulterous Practices, (for Dr. K—— says these Words made an Impression) he would then have dismiss'd his Harlots, and enter'd himself upon a Chaste Life; for he that had rightly measured the Necessity of Repentance, would not for a Thousand Worlds have adjourn'd it.

These Two Things then meeting so oft together, viz. The Necessity of Repentance, and the Neglect of it all along our Life: The Necessity it should be performed some Time, e'er Men go out of the World; and the Neglect of it in the freer Opportunities of Life. These, I say, bring forth hasty Motions of it at last: For it losing nothing of its Necessity by its Delay, it must be done as well as it may be at that Time; even as the last Moments, wherein Businesses of great Consequence are to be dispatch'd, and press for Expedition the more earnestly, because they must be done then or never; tho' it often falls out, the Time is so far past, they suffer not only much Disadvantage, but even Defeat by the Delay.

The Notion of a *Death Bed Repentance* then we may perceive rising from the great Indisposition to repent, while the Pleasures of Sin are in their Season, and flourish, and Men in Health and Strength to enjoy them; and from the Necessities of Repentance falling upon them at last, and wringing from them sometimes very high Acknowledgments of God and an Eternal Condition, passionate Expressions of the Folly, Evil and Vanity of a former Life, Desires of Mercy, Professions of strong Resolvedness to serve God: Nay, now with the late D—— of D——— they have

have such a different View of Things, they declare if they had many Lives to give God, they would give them all. All which being so unusual to hear formerly out of such Mouths, and coming from Dying Men, for whose Sayings we have a Natural Regard, Charity towards them, and Willingness to hope well of them, gives these Similitudes the Reputation of Repentance. To which may be added, that those who are Guides and Seers in Religion, too often, by too liberal an Absolution open the Kingdom of Heaven to such; so that their Repentance is Sainted here, and tho' it miscarry in the other World, yet the Miscarriage is hid also in that other World.

From all this hath arisen a down-right Opinion of this kind of Repentance, as the only σοφὸν παρρησιον, the Prudent Expedient that compounds two so different Interests; first that of a Worldly Conversation, to which it gives no Hindrance; then that of Eternal Life in Appearance, because it assumes the Promises of Mercy to itself; especially those gracious Assurances in Ezek. 18. and Chap. 33. it reckons as made on Purpose for it. All which argues a very vile Sense of both the Justice and Mercy of God; of his Justice, as if it had no Authority, of his Mercy, as if it had no Sense of Honour.

And Lastly, It is grown into a General Expectation, That however ill and carelessly of God Men have lived here, yet they should go out of the World with good Words of him, and Religious Professions; that they should die like Submissive Lambs, (to use Mr. G——'s Expression of the D—— of D——'s Manner of dying.) Yet I must acknowledge, that there are many whose Judgments are more enlightened, and the Sentiments of their Consciences quicker than to be satisfied at so easy a Rate; who yet fall into the common Unhappiness of not having repented, 'till they come to die: I will therefore enquire further, why many who are able to feel before hand the Necessities of a speedy Repentance, do not yet repine daily, but betray themselves to an Evening, or Death Bed Repentance.

The Resolution of this lies not only in the immoderate Love of Sin and its Pleasures, and the too low Apprehension of God and Eternal Things, but chiefly it lies in the great Confidence such Men have in the present Time, not sensible of the continual Waste of it: Under the Favour of which they put away the evil day far from them, and stretch themselves upon this Moment, that they may take their full Ease and Satisfaction; in the mean time stifling the Thoughts of Dying and Judgment: Were it not for this, no other Reason would encourage them to defer their Repentance to a Death-Bed; for when this fails, all others generally fail, all others generally fail also, and therefore none are so passionately mov'd as such when they come to die. But 'tis not their distinguish'd Sense and Judgment that thus passionately moves,

Of a Death-Bed-Repentance.

75

or awakes them out of their dream of sin; but the Cheat they now see they have put on themselves, with Respect to the Duration of the Time that is past, and irrecoverably lost.

This Cloud that is but as big as a Man's Hand, (*our days are as an hand breadth*) yet looks like the whole Heaven; it stands as a Firmament over their Heads; Eternity to Man. In this Time Repentance finds as little Place with them as it is like to do with God in the Evening of Life. *The lust of the flesh, the lust of the eye,* Psal. 39. 6.
and the pride of life swallow all, and can spare nothing; Jer. 2. 2, 4.

Yet in the midst of all this the Soul promises it self, it will ere long take a Season of recollecting itself, and that it will do it Time enough, so timely as to leave Space sufficient for a large Exercise of Repentance; (No doubt but the late D—— of D—— often set himself a Time for Repentance, before he came to his Death Bed) for altho' the Soul is but upon the Edges and Skirts of Time, yet it seems to it self to be upon the Centre, and in its Imagination commands the Future, as if it were in its own Hand: So that thro' the endless Returns of Pleasure and Business, thro' Indisposedness to holy and serious Action, thro' Intentions and Purposes of being better hereafter, it slips down, before it is aware, into the last Moment of Life; and hath the Business of

Prov. 24, 12.

Repentance lying whole upon its Hand: Yet a little sleep, a little slumber, a little folding of the Hands to sleep, deceives Men; till their last end comes as an armed Man. The Hopes that to Morrow will be

Isa. 56. 12.

as to day, and much more abundant, so as to leave enough for sadder Thoughts, befools

Men, 'till the very Course of Time rows them before they think of it upon Eternity; as was the Case of the late D—— of D—— in deferring his Repentance to a Death Bed.

But tho' these Accounts I have now given of a *Death Bed Repentance*, be the Case of most of our Dying Penitents, yet I do not deny but that some very rare Example there may be, giving a better Sense to this sort of Repentance. There may be Examples of the Grace of God, acting in a way of Prerogative, (as I have hinted in my first Answer to Dr K——) and working effectually the Truth of Repentance in some, while they stand upon the very last Minutes of the Season of Grace, and are just dropping down into Hell: But upon these (as I said before) a great Miracle is wrought; that they should in their almost perfected Motion to endless Ruin be stopp'd, that when they had just finish'd their Course to Hell, they should yet be transplanted into the Way everlasting: Which was the Case of the late D—— of D—— if he dy'd that sincere Penitent that Dr. K—— and Mr. G——*ffith* (his Chaplain tells us he was; but

but for my own Part, I have a very mean Opinion of the Sincerity of all *Death-Bed-Repentances*: Which leads me to the Third Head.

To examine the most hopeful Appearances of this kind of Repentance,, and to shew there are plain Causes of them much below the Nature of true Repentance.

And first in the General: It is no wonderful Thing to find Men (like the late D—— of D——) in a Paroxysm, in a high Passion of seeking after God, when they are dying. It is indeed more strange to find any so fear'd that *their spirits seem only to go downward: They are Beasts while they live, and as such they go down to the dead. They are twice dead, dead in the common Corruption of Nature wherein they are born. Dead in the Loss of Natural Principles; pull'd up by the Roots; there is nothing to quicken or move in them. This is the amazing Stupor: They die like a Stone; they plunge down with the Whole Weight and Force of Impenitency. In this stupid Manner dy'd Boratsky the Poland, who said (almost) with his last Breath, If there was a God he did not doubt but he'd respect him as he was a Gentleman.*

But I intend to speak of the fairest Repentance that is found upon a Death-Bed: That which gives the liveliest Hopes of it self, that it is true and sincere; not such an one that to a serious Observer betrays it self, not an ignorant and formal Repentance but a Repentance that hath much of Vigour and Inward Affection, and is driven on by great Knowledge and Light; that is, accompany'd with such Sorrow, and very considerable Apprehensions of Eternal Things: And if such an one be so questionable, what can become of others?

There's no Reason any Repentance should be the better esteem'd because Men are dying, but much the less. Now while Men are living a Thousand of these seeming Changes for the better, are evidently confuted without more ado, by after Returns to Wickedness; and they that have to do with such Shews of Reformation, have no Regard of them, nor of the Persons for them. Now God, who is the exact Searcher of Hearts, can much less be impos'd on by the fairest Appearances; nor can *Death-Bed-Repenters* be easily perswaded of them; and when they are best perswaded, there needs must be a very trembling Consideration of so great a Hazard.

But to come more particularly to what I have propos'd, viz, *To shew that Repentance is a Height, to which these General Motives of this late Repentance can never mount the Soul:* In which I will begin with the Descriptions of true Repentance, in that wherein it is most difficult, not to say impossible, to rise it upon a Death-Bed.

Repentance in all Parts of it, is the fullest, clearest Act of the Soul and Judgement, wherein it is most perfectly it self. Remove a Man never so far from all kind of Fears, from the Appearances of Death, if he were to live Ages he would be of the same Sense:

He

Of a Death Bed Repentance.

77

He that truly repents, doth not snatch up Repentance, as an Expedient for a present Extremity, but chuses it as an Entrance into the best State of Life, and lives always, and rests himself in this Choice. For, however this may be introduc'd by very troublesome and tumultuous Motions, yet it is it self the easy sitting down of the Soul with abundant Pleasure and Satisfaction, in the Abhorrence of Sin, and Love of Holiness, in the Dislike of Vanity and Sensuality, in the Approbation of Heavenly Purity of Heart and Life. It is not a

Trance wherein Sin lies dead, a Man is in a Rapture of Goodness for a Time, but a most settled State. Godly sorrow, that worketh Repentance, worketh carefulness, fear, revenge, desire, and by these accomplisheth a Repentance, to Salvation, that hath no after

Pain or Trouble, no μελαμύλια. These Affections are Preparations; Repentance enters as a Soul into these, which is a still solid clear Act of Reason renew'd, and a Mind that gives a uniform Vote at all Times: A Change that is never chang'd back again, no more than Things can put off themselves, or Evil it self become good. It is therefore upon fullest Deliberation to chuse

with *Josua, I and my House*, those whom I can govern, will serve the Lord. It is engaging the

Heart to approach to God, the joyning our selves to

him by an everlasting Covenant, never to be forgotten.

The cleaving to him with full purpose of Heart:

When all forerunning Affections are laid, and

quiet, or worn out, this Judgment still remains,

and raiseth other Affections like it self, that ever remain with

it; into which the Spirits of the former are extracted, and where-

in they exercise all the true Power they had. But now on a Death-

Bed (as is seen in the Case of the D—— of D—— there is

often a great Commotion raised, a loud Blſtre of Passion never ar-

riving at this Point, at this Settlement; but if a Man should live

after, it would go off as Clouds and Storms, that when they have

spent themselves vanish and lie down: And when a Man dies, it is

to be fear'd, that as they were rais'd by Approach to the unap-

peasable Tempests of Darknes, so they are hurry'd along with

their Violence.

It is carefully to be observ'd, that there is in true Repentance a

due Proportion betwixt the contrite Indignation of the Soul a-

gainst past Sin, and the Love and Zeal it hath for Holiness:

Whereas in Death-Bed-Repentances it is often found, that there is

either a terrifying Presence only of former Sins, appearing to the

affrighted Conscience, (for you see the the D—— of D——

no sooner thought he should die, but "He was truly sensible of

the Injuries he had done to other) without a more hopeful Indica-

tion of the Soul truly compos'd to Righteousness; or else some

high-flying Resolutions of better Life afterward, as a kind of Bribe

to the Patience and Mercy of God, in Hopes of present Deli-

verance, or at best, as a Ransom from Hell and Eternal Damna-

tion; but without a deep Sense of the Guilt and Evil of past Sins,

or the just Apprehension of that continually running Issue of Corruption, that is still defiling a new. Either of these as main Error and pernicious: For, if on the one Side the Heart in a Rage be forc'd to cast out some Sins for the Turbulency of'em if it be not immediately fill'd with better Guests,

Mat. 12. 43. *Seven other wicked Spirits are ready to enter, and make the last State of that Man worse than the first.*

For Repentance is no void Space, no silent, or unactive State, but when it hath dislodged Lusts, furnishes and fills the Soul with the best Things, and carries the Vigour of a Man's Action to the best Effect: *When by Repentance a Man ceases to do*

Isa. 1. 16, 17. *evil, he learns to do well, and brings forth Fruits meet for Repentance, and amendment of Life.*

On the other Side, he that seems to make a hasty Motion to Holiness without due Sense of Sin, first thinks to overrule the Method God hath set; who requires *Humiliation, Godly Sorrow, Anger, Revenge, Fear*, as preparing to Repentance: And further, he conceits a Freedom to himself, when he is fetter'd and bound without a Power given him from God, he, offers to cast out Devils with ease, that cannot be

Mark. 9. 29. *cast out but by fasting and prayer*; that is, severe Courses of Self-abasement, together with earnest Application to the Grace of God. These unclean Spirits therefore that dissemble a Retreat, return immediately, and make a Prey of the deluded Sinner, or Death-Bed-Repenter.

Altho' Heaven and Hell, Happiness and Misery, take up the Thoughts of the true Penitent, yet not separated from God and Christ, but as it were melted into the Sense of God angry, and the Desire of Attonement with him in Jesus Christ. The clear Love of God towards the Soul, as a Father in Christ, without Reflections upon Happiness, is tho' not the single, yet the paramount Consideration in Repentance unfeigned. But Men that (like the late D—— of D——) defer their Repentance to a Death-Bed, are, when they are dying, generally over-possess'd with the Terrors of an Eternal Suffering, and meer Desires of Freedom from Pain, and of well-being, and so in Haste, that they generally miss these higher Considerations; which being further off, not only from *Corrupt Nature*, but even from *Natural Conscience*, are not commonly espy'd, but therefore argue greater Sincerity and Truth of Heart.

The truest Repentance lies in the Bosom of Faith; the Apprehensions of the Love and Goodness of God in Christ melt the Soul, and give it a most perfect Separation from Sin, the most effectual Purification of the Heart: All which expresses the Height of Repentance. Upon the soft Fire of the pardoning Goodness of God, the Soul most kindly distills into repenting Tears. Here flows that Spirit of Grace, and ingenious Goodness, which bringeth forth the clearest and holiest Affection towards God.

But on a Death-Bed, it is very seldom that either Horror or Presumption do not swallow all; Presumption, where there is little

the Sense or Judgment of the Case : Horror, where the Judgment is clearer, and the Sense quicker ; for every thing disposes now rather to Fear, and to the Spirit of Bondage. and a

Rom. 8. 15. Man naturally does all he does under a servile Dread of God, and his Eternal Justice. And tho' there may be (as was seen in the Death-Bed Repentance of the D—— of D——) much mention of Christ, and Desire of Mercy through him ; yet it is but as a Malefactor convicted beseeches the Mercy of the Judge, no otherwise than as a Judge : So such call out for the Mercy of God to Pardon them, but still as a Judge ; not with the Spirit of the Son sent into the

Gal. 4. 6. Heart, the Spirit of Adoption crying Abba, Father. Not with that love that casteth out unworthy fear. And

Job 22. 21 indeed how can it be otherwise, there having been no acquaintance with God in the way, but a long Enmity, and the Time now too strait for a free and full Consideration of the Riches of Grace, such as may still an awaken'd Conscience? Fear presses in every way, and shuts out Faith. What can now redeem the Soul from the Hellish Terror, but a Light from Heaven immediately darting into it ! a Grace above that Grace that ordinarily saves Men ! for a well settled Trust and Confidence in Mercy, according to the General Rule, is not, but after some sad Debates, and Experimental Consultations, that have pass'd between the Sense of Sin, and the Affiancing Acts of the Soul upon Christ. A Death-Bed-Repentance, then (supposing it possible yet) is in great Danger of missing the Spirit of the Gospel, and falling into the Rank of those Repentances of Cain, Esau, Judas.

Thus I have endeavour'd to shew, that tho' we suppose a Dying Man to spread his Soul and Thoughts every way, and to all the Parts of Repentance, yet it is extremely to be suspected, there will want the true and right Quality of them, in Regard of the very disadvantageous Circumstances wherein such an one is found, and the great Unfitness of the Soul at that Time, to begin to do any thing worthy, to which it hath not been inur'd ; or if it did begin, it would be much more unlikely (as I prov'd in the Instance of the D—— of D——) to bring forth fruit to perfection, Luke 8. 10. That is, that the Repentance should be sincere when the Possibility of a Death-Bed-Repentance is so justly suspected, for the Reasons I have already, (and it Dr. K—— answers this shall hereafter produce.

I add nothing of the Exercises of a full and well grown Repentance, whereby it is daily espying the Risings of Sin, and suppressing them, and filling up the Defects of Holiness and Obedience ; because they are not to be thought possible in the Point I am now speaking of.

I shall now set my self to find out the low Causes, that are always to be suspected to have the great Influence upon such a latter End, or Death-Bed-Repentance.

In General therefore we must take Notice, that there are several Vapours of Misapprehension rising upon the Soul, when we are a dying, that do so disguise it to it self, and disfigure the true Face of it, that from thence arise dangerous Mistakes concerning a Man's Contrition towards God.

We see into how many Shapes upon ordinary Occurrences we change, and how easily we exchange them for quite different, without any good Cause; what continual Ebbs and Flows there are of the Humours, and how do these cast the Ballance of the superior Soul? One Man is every Hour several sorts of Men.

How much more do great Accidents, and Removes out of one Condition into another alter us? Which yet are but the sudden and just now State of our Minds upon such Alterations, which not continuing we return to our former Figure, Unstable and weak as water; we take the Form of Gen. 49. 3. every Vessel we are put into. How then does Dr.

K——— know whether the late D——— of D———'s Death-Bed Repentance, or any other Man's late Remorse, be any more than the Mould, nor of his Mind, but of his Dying Condition approaching him, big with so great a Change? We know many Things befall us in our Lives, which put a greater Sense of Religion upon us than we find at other Times; and yet how variable we are? our goodness at such times is as the morning dew, and as the early dew it goeth away. Hosea. 6. 5. How often are we from the Occasions of Mercys, Afflictions, Fears, Hopes good Discourses, carry'd into high Apprehensions of God? and we lose them again we know not how: Now out of Doubt, a Dying Condition, of any thing we meet with in the World, is most apt to move us upon God, and a Sence of him. But can we think those fleeting Shoots of the Soul, that have no Certainty, are accepted for Repentance?

How strangely doth Melancholly, and Oppressions of that transform Men? which when it falls upon the Motions of Conscience gives us strong Imaginations of Eternal Things; which yet being nothing but the Cast of that Melancholly upon the Thoughts, when that is removed, they are quite of another Hue.

It is evident the Mind sees much through the Body, and the Representations are colour'd by its Temper; as the Eye sees thro' yellow or green Glass differently from the Things themselves. So the Serenity, or Cloudiness of the Humours, makes a different Reflection of Things upon the Mind, and the Liveliness of the Spirits, encline us to very varying Apprehensions.

Now what Time is more like to be so encumber'd with these Clouds and Vapours than a Dying Hour? when every thing is ready to contribute to them, and nothing to scatter them. If then

Natural Conscience, and implanted Sense of God, together with the Notions given us from Scripture, pass thro' these, (which was the Case of the D—— of D—— as he profess'd his Belief of both the Truth and Excellency of the Christian Religion) they become very impressiv and affecting for the Time; and yet Dr. K—— much mistakes Repentance, if he thinks it no more than a Fit of Religious Melancholly: But how *Death-Bed-Repentance*, can be any other (so little Possibility there is of its being sincere) than a Fit of Religious Melancholly I cannot understand, till Dr. K—— disproves the Novelty of this Assertion, and sets the Notion of Death-Bed-Repentance in a clearer Light than he has yet done.

So that 'tis plain from hence, tho' a *Death-Bed-Repentance* be not wholly impossible, yet as we have great Reason to doubt the Sincerity of *Death-Bed-Repenters*; for if we enquire after some more settled and constant Causes of these *Penitential Motions near Death*, we shall find many very like to be so, that are not yet true Repenters, and therefore what springs from them is not accepted before God. For,

1. When Men find all their Being in the World at an End, and feel themselves falling they know not whither, it is no strange Thing that they should abhor their Misses, and other Extravagance, and catch at God, and that they may take hold of him, at Holiness also; seeing engrafted Principles, together with General Discourse, teach every one how dear Holiness is to God.

If God and Goodness were no more than *Imaginary Things*, it would be no Wonder, if they who are toss'd off the World, and thrown over-board from it should snatch at them; if there were no more in the Case than this, that every one hath heard so much Speech, and Talk of them among Men: For to him that hath nothing in Reality, even a Shadow, a Fancy, are valuable. Men that are dropping thro' the Air, or sinking under Water, without Consultation offer at every thing they meet with.

In the great Extremities short of Death, they that are bereft of all Worldly Assistance, fly to the Divine Succours; tho' as *Jonah's* Mariners, they pray to an Idol instead of the true God, and their Devotion is no better than Superstition; which is but a Fancy in Religion. What a strange Thing then it is for the late D—— of D—— (or any other Death-Bed-Repenter) to send to Ministers to pray for him, to forgive Injuries, to forbid any Intimations of Prophaneity, and exhort others to live better in time of Health, to cry out for God and Christ, for Pardon of Sins, to be deliver'd from Hell, and to have Heaven for an Everlasting Rest, when all Things else evidently fail, as they do in Death! and when not only Fancy and General Opinion, but most substantial Reason, enlighten'd by the Scripture, provoke a Man to it, even for
G Self.

Self-preservation. But this forc'd, or Death-Bed Repentance, differs but little from *howling upon our Beds for Corn, and Wine, and Oyl*; for tho' the Things differ Hosea 7. 14. much in their Nature, yet the Esteem Men have of them, and the Desire they have after them, is much upon the same Ground; for these Spiritual Things appear to that Natural Sense of self-preservation, as necessary in Death, as the other do in Life and Health.

2. Suppose the Desires after God, and Eternal Happiness, with all the Retinue of those Desires, arise not so much from the *Necessities of Remove from this Life, and sensible Supports, but immediately from the Sight of Eternal Things themselves, yet will not this conclude the Repentance sincere*: For we may easily pitch upon several so plain Reasons for these quick Apprehensions of another World, that it is much more strange, if any Man be not struck with them, than that most die in some fair inclinable Temper towards them, yet without true Repentance.

For if it were no more but the Leisure and Uninterestedness of the Mind in all Worldly Things, that Death brings, it is no Wonder that the Action of it should immediately and necessarily *flow upon God*; for it being always in Action and Motion from its very Nature, and God having made it for himself, and the Manner of its living here in the World being a Slavery willingly undertaken for the Service of the Body, and the Enjoyment of this present Life; in its being fallen from God; it is nothing strange, that that Drudgery being now at an End, and the Chains wherein it was held just a breaking, it should fall upon God and Spiritual Objects, whither the Stream of it was prepar'd to run, and which are most truly its own Business: For the Distance being so wide and irreconcilable between Man and this Earth in Death, the very having nothing else to do must carry him upon the future State; seeing his Soul is such a Being as cannot naturally lie still, and that State is all that it hath to work upon, and further than that it is so nearly ally'd to it.

But Reader, there is yet a more pressing Account of the most Notable Motions that are found in a *Death Bed Repentance*; viz. The Awakenings of Conscience usual at this Time, because of the Sense of a Judgment: While common Experience tells Men, *It is appointed to all Men once to die*, and sinking Nature gives Notice, *This is the Time*; Conscience lifts up the next Thing, *After that the Judgment*.

Now Man sees Judgment, a Judgment Omniscient, Omnipresent, Eternal, without great Shakes of Soul, especially that hath done nothing seriously to agree with the Adversary in the way. Conscience then rising up with Luke 12. 18. the Awe of a Tribunal upon it, stirs up all the Powers to fly from the Wrath that is to come, by Desires of Pardon,
and

and Resolutions of Amendment: The very hearing of Judgment made such a one as *Felix* Acts. 24. 25. tremble. When Judgment seems to us, at the other End of Heaven, all is quiet; but when Death brings us to the very Seat of it, how loud are the Cries for Mercy? Every Time the Bishop attended the late D—— of D—— on his Death Bed, he declar'd again that he did unfeignedly repent of his Sins, and requested his Lordship that he would not only with him, but in his Retirements, pray to God Heartily for the Pardon of them. 'Tis on a Death-Bed, Men bewail the former Evils of Life. Here Men pour out their Complaints for the want of God, the Mischance of former Time: Now they make large Offers of a strict and severe Mortification, and of a constant and serious Devotion. Now they would give their thousand rams, the ten thousand rivers of oyl, their first-born Mic. 6. 6, 7. for their transgression, the fruit of the body for their sin of their soul: And yet all but the Eye open'd to see the flaming of Justice, that makes even a *Balaam* wish to die the Death of the Righteous, and to have a latter End sober, just and religious.

The very Suspicion of a Judgment near enclines Men thus far, universally almost, that hardly any chuse to die in a Rant, in a Madness; but had rather by Virtue and Religion be consign'd over to another World, and have their Eyes closed by Mercy, and Grace in Christ: They would (with the late D—— of D——) see the Salvation of God, and so depart in Peace.

But it may be objected; Seeing these Motions on a Death Bed are granted to rise from true Conviction, and not to be Dissimulation, or Counterfeit Pretence, why may they not be call'd true Repentance?

Object.

To answer this, let us consider, pure Conviction, and enlightned Apprehension, and the Affections begotten of them, are no Argument of true Goodness; where the Light hath not a benign and free Operation upon the Judgment, an Allurement upon the Will, an Endearment upon the Affections, to turn them to a full Delight and Satisfaction in God and Holiness, and to a Dislike and Abhorrence of Sin: For else, the Devils, who believe and tremble, must be thought Converts, for who have clearer Sight of Things than they? *Balaam*, whose Eyes were open'd, and spoke so great Things of God and his People, must be concluded a Good Man, *Esau* and *Judas*, who had so sad Apprehensions of Sin, and their Loss by it, must be affirm'd to be Penitents. *Nebuchadnezzar's* and *Darius's* Acknowledgments of God must be taken for true Grace. *Herod's* hearing *John Baptist* gladly; *Felix's* trembling at *St. Paul's* Discourse, may be thought Evidences of true Repentance.

Answer.

Object.

But Secondly, It may be supposed, should we grant that the D—— of D—— repented sincerely on his Death-Bed, (as Dr. K—— asserts) and had his Senses in Christian Contrition to the last, (as his Chaplain tells us) yet because these very Convictions and Affections are not universal; but we see Multitudes go out of the World without them, carrying little better than a decent and civil Respect to Religion, that therefore there is something of God, something Heroick in them that have them.

Answ. 2.

This indeed may be no other than the wise and good Government of God over the World; whereby he takes Care, there should be Testimonies of himself, and the Goodness of his Ways: That Atheism and Wickedness may not carry it, as if all were their own, as if there were an unexceptionable Concurrence on their Side, against God and Holiness: For as God receives Witness from the constant, gracious and Religious Lives of good Men, so he constrains some of them, that have liv'd contrary to him all their Lives, to give him Glory at last, for the good of others, tho' without Saving Benefit to themselves: Which he may justly do, and without any Injury to them: Seeing all the Service every Creature can do to him, is infinitely due, he may use of that Numb. 23. 5. which is his own, so far as he pleases: And because the word God puts in their mouths is not their Mat. 12. 35. own, not arising out of the good treasure of their hearts, (as appears in Balaam) therefore their Everlasting Condition is not determin'd by it, but by the constant Course of their former Life, the true Image of their Hearts, as we see in the same Balaam, who after dy'd by the Israelites Hand, whose Greatness he had prophesied. Yet I will not deny, but they may have their Reward in Mitigation of Punishment, for any Service done to God. If God did not interpose thus sometimes, he might seem wanting in something that concern'd him; at least as a gracious Ruler of the World: He therefore over-rules some, who have liv'd so as to make a constant Argument against him and a future State, (so far as Miss-keeping and other wickedness could do it) to retract (like the late D—— of D——) the whole Course of their Adulterous Life, and give their Vote for what they so long withstood.

I will yet further add another Cause of a Death Bed Repentance, that sometimes falls out to have a most powerful Influence, and yet the Repentance that springs from it is very unsafe to confide in.

Dying Men are oft under the Force of other Men's Reason and Religion: For it is a general, and necessary Charity of Men affected to Religion themselves, to offer the Sense of it to others, in a Time when they think it likely to be accepted, and so infinitely necessary; which Practice however

however needful, and most commendable in itself, yet by Accident may have rais'd higher the Opinion of a Death Bed Repentance, and is often the Occasion of great Error in the Thing itself.

For suppose a Man followed with sound and affectionate Perswasions, to do all that may be done for his Soul in this Exigent; how conceivable is it, that Man may be so far wrought upon, as to entertain a present Sense of Religion, and yet have no true Life, no Life that arises from a true intimate Principle. But as those Bodies of Air taken and mov'd by Angels, seem to perform the Functions of living Bodies, yet but seem to do so, for they have no Principle of Life Natural to them; but as soon as they are forsaken by the Spirits that made Use of them, they fly abroad and disperse themselves. Thus that General Sense of Conscience that lies scatter'd thro' the Soul, and unable for Action, being gather'd together and united by good and holy Applications, and acted thereby, may have Force so long as that Union continues; but that Discourse that holds it together ceasing, it immediately falls asunder, and loses its Efficacy: The Force of Exhortation ceases too often, when he that gives it leaves those to whom it was given.

The striking of Conscience makes the Sparks flye out, yea and sometimes kindle a Flame; and yet presently dies, because not supply'd with a continual Oil to feed it.

The Mind of one Man is very apt to receive Impression from another: We see that Passions and Motions are rais'd by an Eloquent Speaker; how the Understanding is carry'd Captive, while the Orator works upon it: And yet all the Affection thus blown up falls flat again, when the Breath that swell'd it lies still, and is apt to be carry'd the contrary Way by cross Perswasions equally insinuated.

How much more may this be in Religious Things? Conscience being so easily stirr'd by such Applications, as we see in Felix; tho' it is easily becalm'd when sinful Lusts, thro' the Efficacy of Temptation, are loud and high.

And all this certainly much easier done near Death, when Men are soft (that like the late D—— of D——) they're apt to take any Stamp, so melting is to be gather'd into any Mould.

But true Repentance is a Frame set up by the Spirit of God in the Heart, subsisting by that Spirit upon it self, and makes Use only of all Helps subordinated to it, by the Wisdom of that Spirit, but doth not live from that Help, but from it self, thro' the Spirit it's supream Life. 'Tis true, Dr. K—— seems very positive of the Sincerity of the Death-Bed-Repentance of the D—— of D——, or wou'd never have told us, "He seem'd at the last to have obtain'd his Desire of being in Peace with God: But with the Doctor's Leave 'twill appear after all these foremention'd Causes have done what they can, these Errors following are generally sound, and they are always to be suspected in a Death-Bed Repentance.

1. In a Death-Bed-Repentance, there is only a Judgment made of the Case of Eternity, and consider'd by it self, and without a Counterpoise: The Excellency of God and Eternal Things

Things are minded, as they stand out of the Air or Temptation. Now tho' this be a good Opportunity for the first Consideration, yet that Consideration must grow so strong as to retain the same Sence, in the midst of all Pretences, from the World and Satan :

Else in the Time of Temptation this Repen-
 * Dr. Jackson, " tance falls away. * For there may be many true
 Book 10. Ch. " Apprehensions which may make deep Impression, not
 23. v. 3. " only in the Brain and Fancy, but upon our Affecti-
 " ons whilst they are calm, and unprovoked ; and yet
 " both the Reprehension and Impression quickly vanish, upon the starting,
 " or Provocation of contrary Fancy, or Affections.

When the Blood cools in the Veins and the Spirits are ready to stand still, when a Man is no longer to live in the World, the Season of Sin is all over, then to cast out his Lusts ;
 Mat, 5. 46. What excellent thing does he ? Does not even Nature, whether he will or no, do the same. True Repen-
 tance encounters Temptation, and resists unto Blood ; when those Pleasures of Sin are at the Height, and the Tide of Corruption from within swells most ; as Moses chose to suffer affliction with the people of God rather than to enjoy Heb. 11. 25. the pleasures of sin for a season ; altho' they were in their growing and ascending Morning. It is a very small Thing to choose Religion when there's nothing to vye with it.

2. A Death-Bed Repentance is not a Consideration of Heavenly Things in their true Worth, but only as recommended by the present Necessity : For who (like Balaam and the late D—— of D——) wou'd not die the Death of the Righteous, and have his latter End like his ? Every man at that Time would be glad to find he hath liv'd well ; and he that hath lived worst, except he be outrageous in Prophaneness, will wish he had lived better. " Eternity at Hand, (as I said in my First Answer to Dr. K——) " gives Value to all Holiness, and Sence of God in Spight of the World " and lessens all things else to a nothing and less than nothing ; im- " prints a Ghastliness and Horror upon all Wickedness and Sensuality. When the Breath is going out of the Nostrils, how precious is Repentance, Faith, a Pardon in Christ, a happy Eternity, to those who have heretofore slighted them, and perhaps in Time of their Health, (like the late D—— of D——) have preferr'd the Smiles of a Harlot to the Peace and Joy of a good Conscience ?

But these Things are always so rich, Wisdom is always so precious, that it disdains to borrow Esteem from a Minute of Extremity. And therefore it most often falls out, that those who would take none of its Counsel but despis'd all its Reproof, when they come to seek it early, cannot find it ; but it laughs at their Calamity, as Men laugh at the unhappiness of Fools, that would not be corrected in their Folly, 'till their Misery confutes their Confidence.

3. From hence it follows, that a *Death Bed Repentance* is a *Choice, when there is no other Choice*. If a Man lov'd his Sins, or the World, never so passionately, he must leave them; if he dislik'd God, and his Holiness, and an Everlasting Abode with him to the utmost, yet he is even forc'd upon them, or dash'd upon an Eternal Misery and Unhappiness; which it is impossible to choose: And therefore, tho' he would not choose the Holy ways of God, if he might still enjoy former Vanity, yet that being out of his Reach and Way, *he must take what is to be had*. The Sense therefore is no more than this, *All these Things are good when a Man is just a dying; but while he lives and can have the World, they are troublesome and unprofitable*: Death makes them good upon this Account only, because else there would be something worse, and there can no longer be any thing better: *A Man is now willing to offer a Life he hath not to give; but Eternal Life is not worth any Part of that Life he thinks in his Power to do any thing else with.*

4. *A Death Bed Repentance is not the free, but enslaved Judgment and Choice of the Soul*, as Men cast out Goods in a Storm: Men are afraid of what God will do to them, therefore they submit. His Enemies in Heart are found Liars to him; they flatter him with their Mouth, as *Julian* oppress'd by the Almightyness of *Christ*, is story'd to have cried out, *Vicisti Galilee, Thou hast overcome me, Galilean*. Thus they are overcome by Death, and the Apprehension of Judgment. In the Sight of Death most Men (like the D—— of D——) resolve to part with their Sins: Let but that remove, they call for their Sins again, (if Whoremasters, for their Misses; if Usurers, for their Bags; if Drunkards for their Wine) as Mariners wish for their Goods after the Storm: They throw up their Lusts in their Sickness, but drink them in when their Trouble is past, as *the Dog returns to his Vomit*.

5. *In a Death-Bed-Repentance, the Soul of it is generally a pitiful mean Self-love*; even the meanest Kind imaginable, wherein a Man considers himself as a Creature in Being, and likely, or at least possible to be for ever; without any Apprehension of himself, as a Rational Creature made for God, and the Enjoyment of him, in conforming with whom his Happiness consists, and in the resting for ever in his Love. Of this Part he hath no distinct Apprehension, only he would be happy tho' he knows not what it is, or rather he would not be miserable.

This little Point of *Self-love* into which all is crowded, is enobled with no Sight of the Excellency of the Things themselves, or a due Estimation of them, as the true Pleasure and Joy of an Immortal Spirit.

This is not that allowable Love of a Man's self, which encircles it self within the Love of God, as the lesser Circle is comprehended by the greater; but this either leaves out that Love wholly, or debases it only to Self-love.

Let us now compare both Sides together, and see how much more true Repentance differs from that which is always to be fear'd, lest it should be the *Height of the Death-Bed*: And of that which hath been spoken, this is the Sum.

True Repentance is the most free Election of the Soul enabled by the Grace of God, upon a clear and just Dictate of the Judgment, attended with sincere Affection, to give up it self to God, through Jesus Christ; and when it is most it self, not under any irregular Fear or Constraint, and (at least would be the same) in a Time when it hath all the Probability that can be to lay hold upon Things present.

1. That the Arguments I have insisted upon prevail not against a *Death-Bed-Repentance*, but against all Repentances that have no higher Spirit to move them, than what I have now presented: From hence therefore we may take the Trial of our Repentance in General; for though a *Death-Bed* is most subject to those Mistakes, yet whatever Repentance falls under them, is by Reason of them invalid; and the later any Repentance is, or the more it is occasioned by any Extremity, which it doth not out-live, the more subject it is to them.

2. What I have said is not all to be understood of the perfecting and consummating Repentance, by higher and fuller Acts towards God at Death, though enforced by the present Circumstances of the Case.

3. I acknowledge the first Preparation of the Soul by God for himself may be with a great deal of Noise and Confusion, clouds and Darkness are the dust of his feet, storms go before him to prepare his way. While these last, there cannot be a serene, calm Act of the Soul; and he that doth not live, till he hear that still Voice, in which God is, is in great Danger of being lost in the Storm. But if out of Darkness and Confusion, a holy and gracious Settlement proceed, it is not the worse for being so introduced, but is agreeable with the usual Methods of God.

Thus have I dispatch'd Three of the Heads I propos'd to discourse of, in answering that weighty Question, *How far a Death-Bed-Repentance is possible to be sincere?*

The Fourth Head I propos'd, is to weigh the Repentance of the *Thief on the Cross* against our common *Death-Bed-Repenters*; and in particular, against that of the D—— of D——. Where I shall give the History of the *Converted Thief*, with a Disquisition how far the End of that Dying Penitent suits the Case of the D—— of D—— and other *Death-Bed-Repenters*.

I should also proceed to Arguments against committing our Eternal State to a *Death-Bed-Repentance*.

I should next recollect what I have intended all along in these Notions (that to oppose Dr. K ———'s) concerning the *Death-Bed-Repentance of Men of distinguish'd Sense*, and then cast all I can possibly suppose against the Possibility of a *Death-Bed-Repentance*, into *Objections* and *Answers*; that by a closer Search into the *Hazard* the D—— run in deferring his Repentance to a *Death-Bed*, every one that will be at the Pains to consider it, may be convinc'd of the Necessity of a present Religious Life.

I should then proceed to many serious Expostulations, (that supposing there were no *Hazard* in a late Remorse) why we should desire to repent so late as on a *Death-Bed*?

But that I might not disappoint the Reader, (by omitting again my *Essay on Conjugal Perjury, Address to the Husbands of Quality that keep Misses*) I shall reserve these Four Heads as a further Answer to the Question, *How far Death-Bed-Repentance is possible to be sincere?* and with that *Third Answer* to Dr. K—— conclude my Remarks on his Sermon Preach'd at the Funeral of W—— late D—— of D——.



Conjugal Perjury ; or a Satyr upon Whoredom. Address'd to the Men of Quality that keep Misses.

Gentlemen.

HAVING resolv'd that Nice Question, *How far a Death-Bed-Repentance* (such as was that of the D—— of D—— is possible to be sincere? I shall now proceed to my Essay on *Conjugal Perjury*, which I promis'd to Address to the *Husbands, of Quality that keep Misses.*

Gentlemen, Whatever Respect may be due to your Numbers, you cannot claim any as due to your Characters ; and tho' too many of you are not asham'd to make your Boasts of the Thing, yet you would take it as an Affront to be call'd *Whoremasters* ; whence it's plain, *Gentlemen*, that you glory in your Shame. By the Laws of God you are excluded from Heaven, and by the *Laws of the Land* you are entitled to Punishment and Disgrace ; so that God and Man do both condemn you, and the Devil, who doth now tempt, will at last accuse and torment you, if Repentance do not prevent it. Such of you as are guilty of *Conjugal Perjury*, (that is, such of you that are *Marry'd*) would be very ill pleas'd to have your Wives follow your own Examples ; and such of you as are not, would take it for a Reproach to have your Mothers, or your Sisters, accounted *Whores*, which is a plain Demonstration that you hate that Vice in others, which you indulge in your selves: Then where, in the mean Time, is *Common Justice*? Some of you value your selves as being the *Representatives* of Ancient Families ; but by the Methods which you take, you will deprive your Posterity of those Pretensions, for you give your Ladies Occasion to repay you in your own Coin ; and as you make bold with their *Waiting-women*, *Chambermaids* and your *Pensionary Mistresses*, they to quit you as good a Common, will make bold with your *Gentlemen*, *Valet de Chambres*, or some *Sparkish Gallants* ; and by this Means your Estates and Honours shall be Inherited by a spurious Brood, and the Ancient Honour and Gallantry of the *English Nobility* and *Gentry* miserably tarnish'd. Nay, Gentlemen, if this *Abominable Trade* go on, we shall have the Sons of *Debauch'd Comedians*, *Bragwvy Coachmen*, and *Sweaty Footmen*, paum'd upon us, instead of *Dukes*, *Earls*, *Lords* and *Knights*: And how unlikely such a degenerate Offspring are to maintain the Honour of *Old England*, we leave it to your selves to be Judges. Certainly our *Nobility* and *Gentry* would take it very ill to be accounted the *Race of such*

Husbands of Quality that keep Misses. 91

an Ignoble Crew ; but if those of them that are guilty of those dissolute Practices do not reform their own Lives, we would fain know of them what Reason they have to think that their *Wives* and *Daughters* will not be infected with their bad Examples. And seeing it is also plain from Experience, that the Practice of the Great Ones have always an Influence upon those of the Commons, if these Enormities be not reform'd, the whole Nation, in Time, will become vile and despicable in the Eyes of God and Man.

The Judgments which the Sin of Uncleanness hath brought upon particular Persons and Nations, is so frequently exemplify'd both in Divine and Prophane Records, that it is amazing to consider that so many should be Shipwreck'd upon the same Shelves, where there are so many *Beacons* erected to give them Warning of their Danger. — *Sodom and Gomorrah, Admah and Zeboim, the Children of Sechem, the Tribe of Benjamin, and (even) the late Remorse of the D—— of D——* are *Noted Instances* of this sad Truth, as to the Judgments brought upon People by that horrid Abomination ; and that it hath not only left an Eternal Blot upon the Reputation of some of the greatest Saints mention'd in Scripture, but hath also been fatal to themselves, or their Posterity, there's no Man can be ignorant who hath ever heard of *Lot, Samson, David, Solomon, &c.* If we look into Prophane History, we shall not only find this Sin of Uncleanness reckon'd amongst the greatest Deformities, which make up the Characters of those Monsters of Men and Princes, *Tiberius and Nero*, but that it hath also fix'd an Indelible Stain upon the Memories of *Julius Caesar and Augustus*, who had otherwise many Commendable Qualities, and were Two of the greatest Men that ever govern'd the *Roman Empire*. How contemptible is the Name of *Sardanaphalus*, because of his *Goatish Lustfulness* ? And who is it that doth not condemn the Folly of *Mark Anthony*, for being so far bewitch'd with the Charms of *Cleopatra* ?

Then if we look into the History of our own Nation, we shall find that the *Saxon Invasion* happen'd in the Reign of *Vortigern*, a lustful Prince. *Whose Inordinate Affection to Hengist's Daughter, gave the Saxons the first Opportunity of settling in Kent, and then of usurping the whole Kingdom. We shall likewise find that a Rape gave the first Occasion to the Invasion of the Danes, and of that ignominy under which the Nation suffer'd by having those barbarous Heathens become Masters of their Wives and Daughters ; and not long after we became the Conquest of William the Norman, a Bastard, as if Heaven intended that we should read our Sin in our Punishment.*

But there is no need of going so far back. That Deluge of Uncleanness which overflow'd the Kingdom by the bad Example of *King Charles II.* did enervate our Strength, and lessen our Reputation, so that the Nation became the *Hive of an Harlot* ; the Glory, Trade, and Naval Strength of *England*, were made a Sacrifice

crifice to that Prince's *Impure Pleasures*, and those of his Brother : And as a Consummation of our Misery, and proper Punishment, we were like to have been given up to *Spiritual Uncleanneſs*, and to be made a *Prey to the Whore of Rome*.

Perhaps, Gentlemen, these Publick Instances may have but small Weight with you, and therefore we would entreat you to retire a little into your own Bosoms, and consider what are the Fruits you reap by your *Misſs-keeping* ; and as many of you as pretend to be Men of Honour, answer impartially whether the Natural Consequences of your *lewd Practices* be not a reproaching Conscience, the *Ruin of your Health, Estates and Reputations*, accompany'd with the Breach of the Peace of your Families. Some of you are mighty Pretenders to Impartial Justice, and zealous Asserters of *Liberty and Property* ; (as was the late D ——— of D ———) but how will you reconcile those Principles with defiling your Neighbour's Bed, *debauching of poor Maids*, (giving them an Annual Pension to commit Whoredom) and exposing of them, and your spurious Issue by them, to Poverty, Reproach and Punishment. Do you really, when you allow your selves Liberty of Thought, think it worth your while to Purchase some Moments of *Brutish Pleasure* at such a Rate ? Take but a View of *Death and Judgment*, and consider how those *impure Diversions* will relish with you when you are on the Brink of the Grave, and for ought you know, of Damnation. You see the late D ——— of D ——— declares on his Death-Bed, *He had a different View of Things*, (meaning I suppose his *Misſs-keeping* ; tho' Dr. K ——— seems loth to give it that hard Name) and for that Reason exhorted others to *Repent and live better in Time of Health*. Then Gentlemen, think often of the Great Hazard the D ——— of D ——— run in living so long in that vile Sin of Adultery, and in an especial Manner set before your Eyes the late Lord *Rocheſter*, who had wallow'd in such Impurities, and had more Wit to defend or palliate his lewd Practices, than some Hundreds of you : And tho' his Quality set him above the ordinary Methods of Prosecution before Men, yet he was forc'd to arraign and condemn himself at the Bar of Truth over *Atheism and Prophanity*.

Thus Gentlemen, I have prov'd to you that this Kingdom suffers very much in its Reputation, by those dissolute Practices of *Misſs-keeping, &c.* which were countenanc'd in the late Reigns in order to drown all Sense of true Religion and Humane Liberty, that so we might become an easier Conquest to *Papery and Slavery*. The Advice here given by Cardinal *Mazarine* to K. Charles II. and King *James II.* was certainly suggested by that unclean Spirit, which prompted the false Prophet *Balaam* to advise *Balak* to corrupt the Manners of the *Israelites*, by sending his loose *Midanitiſh Women* amongst them. What dismal Effects that Contrivance had both upon the Tempters and Tempted, there's no Man ignorant of, who is not utterly unacquainted with

Husbands of Quality that keep Misses. 93

with Sacred History : And who knows what Influence such Abominations may have had in bringing those heavy Judgments of *Fire Pestilence* and *War*, upon us, under which we have formerly smarted? But that which is the most dreadful of all Punishments is, *When God gives such Persons up to uncleanness and vile Affections*, for that all Endeavours to Reform them prove ineffectual. But of all these dismal Consequences of Whoredom, how common, and barefac'd is Adultery grown.

There's my L———Z——— declar'd he could love his Wife above all Women in the World, if she were not his Wife,—— The D——— of——— is of the same Mind. O——— is so fond of his Concubines, he sends 'em Dainty Bits from his own Table.—— Sir *Thomas* follows his lew'd Example.—— There's Alderman B——— has so drain'd both his Person and Fortune in keeping Misses, that he's so lank and weak, his legs are scarce able to support their broken Master—— Sir *Charles* has kept Two City Whores 'till his Calves are sunk, and his Eyes so hollow, that they run back to salute his Memory.—— Squire F———'s Cheeks so dent in with S———n and *Scotch* Adulteries as if he were sucking at a Bottle : And must have a Tang still of his rambling fancy. There's (even) the Percife S———ple has kept Harlots 'till (as *Solomon* says) they have brought him to a Morfel of Bread. Men and Women (now-a-days) as familiarly go into a Chamber to damn one another on a Feather-Bed, as into a Tavern to be merry with Wine. Who wou'd think to find the late D——— of D——— (a Man of distinguish'd Sence and Judgment) stooping to that mean Adultery of tempting an Actress out of the the Play-House ? Or to see Captain C—— lose his Life for a Miss ! a Woman ! a thing in Petticoats ! But would our Keepers of *Quality* listen to *Prov.* 22. 14. they'd soon dismiss their Strumpets, and not run the Hazard of a Death Bed Repentance ; (which if it should happen 'tis very unlikely as you have heard in the Case of the D—— of D———) that it should be sincere.

Then Gentlemen, all the Harm I wish you is, that to keep a Miss were Death by the Law of *England* ; Publick Shame is justly due to the *Conjugal Perjury* : And (Gentlemen) you that hire and keep Women to play the Whore, can't but know in former Times Adultery was punish'd with Death. *Abimeleck* made it Death to the Men of *Gerar* to meddle with the Wife of *Isaac*, and *Judah* condemn'd *Thamar* for her adulterous Conception. The *Egyptian* Law was to cut off the Nose of the Adulterers, and the offending Part of the Adulterer. And here in *England*, (even) Kept Misses have done Pennance in a White Sheet ; and in *Scotland*, when a Whore's detected (were she Miss to a Duke or a Lord, she's sent to the Stool of Repentance.

So that you see (Gentlemen) my Address to the Keepers of *Quality* is not to minister Fuel to your wanton Thoughts or to
please

94 *Husbands of Quality that keep Misses.*

please the Prophane Pallates of the Beaus and Sparks of the Town, but to display the dismal Consequences *Conjugal Perjury*, in order to shame you out of your Adulterous Practices; and I shall expose in this *Address*, most of the noted Husbands of Quality that keep *Misses*; nor must the *Keeping Strumpets* (I mean such as hire St——ns by the Month or Year) think to escape my Lash; yet (Gentlemen) the Design of this *Address* being to reform, and not to Expose, I shall not publish your Names at Length, but shall now and then make use of *Initial Letters* to let the more *Notorious Criminals* know that I could name them if I please.

Gentlemen having shewn that this Kingdom suffers very much in its Reputation by that lewd and dissolute Practice of *Keeping Misses*, I shall next explain to those Husbands of Quality that keep Strumpets, the Nature and Aggravations of their *Conjugal Perjury*

Adultery (or *Conjugal Perjury*) is, say Etymologists, the going to another's Bed. And St. *Augustine* defines it to be a *Breach of the Marriage Vow*, a Crime so black, that our Constitutions call it horrible Baseness; and a Sin so abominable in God's Sight, that he could not find a fitter Words than this to express Idolatry by in the Holy Scriptures. And our Church is so Industrious and careful in the Discovery of it, that it is one Article in the Episcopal Visitation? *Whether one have committed Adultery Fornications, or are vehemently suspected of the Premises?*

The Punishments inflicted on it all over the World, partly shew how much it is detested. By the *Levitical and Civil Law* of *Moses* it was rewarded with *Death*; But latter Ages are contented with *Confinement* and *Whipping*; and the Ecclesiastical Canons prescribe *Excommunications*. By a Constitution of the Church, in the Time of the Saxons such lewd Persons were compar'd to Murderers and equally deny'd Christian Burial. St *Paul*, saith, No such shall enter into the Kingdom of God: And as to this World, the Gospel allows us to put her away, *Mat. 5. 33. and Ch. 19. 9.* *Antistius*, a Noble Roman, divorc'd his Wife for talking familiarly with another Man. *Sulpitius* us'd his Wife in the same Manner, because she went abroad without his Leave: But *Augustus* out-did 'em all in this Matter; for he could except nothing against *Scribonia*, but that *he was weary of her*. I omit *Montanus the Cataphryga Pepusiani*, and others in the Church History, who took the same Liberty; And we read of a Law in *Wales*, Circa 940. which made it a sufficient Cause of Divorce if a Woman kiss'd any Man besides her own Husband. I confess this LAW (and Practice of the Old Romans) was too harsh and uncharitable; but certainly *Miss-keeping* had ne'er been so common and Fashionable a Vice, were the *Conjugal Knot* look'd on so sacred and strong as it ought to be: And therefore our *Christian Law-giver* corrects these Husbands of Quality that keep Misses,
by

by putting every one in Mind of the Nature of Marriage, which out of *Two* makes one; and so strictly unites 'em together, that after this Union they are not *Two* but one *flesh*. This God intended in the first Institution; to which Christ call'd back the *Jews*; and then added, *What God hath join'd together, let no Man put asunder*. The Causes for which Matrimony was ordain'd, we have in the Exhortation to the Couple going to be Marry'd, which are design'd for the Comforts of Life, and not to be Plagues to one another. We do not serve an hard Master: He consider'd our Condition and of himself said, *It is not good for a Man to be alone, I will make him an help-meet for him*. This Gen, 2 18. was the Motive he had to produce Woman, and did it out of him who was to be her Husband, to let her see how near the Relation is between 'em, and how she ought to cleave to him. This he did as *Creator*; and then as a *Law-giver* he instituted Marriage to confirm their mutual Endearment; that as in their Original they had one Beginning (*Bone of my Bones, and flesh of my flesh*, said Adam) so the Ordinance was Ver. 23. contriv'd to unite 'em by Consent and engage 'em into a voluntary Promise to love each the other. Then what a Heinous Sin is *Conjugal Perjury*? and how greatly aggravated in the late D—— of D—— as he was a *Man of distinguish'd Sense and Judgment*. But altho' the Sin of Adultery is very great in the Husband and in the Wife too; yet as to the Issue, the Wife is much more blameable; and it must be consider'd, that the *Wife's Incontinency ruins the Family of her Husband*, who leaves in his spurious Issue nothing but the Name, and conveys to Posterity not *One Drop of his Ancestors Blood*, to continue the Relation between 'em.

Yet I am not against the Husband's forgiving the Wife, or the Wife the Husband, upon *Sincere Repentance*. I remember what the Church saith, *We earnestly wish that the innocent Person wou'd pardon the guilty, and take her to him again*: But then it must be when there are apparent Hopes of Amendment.

But how shall an Husband be convinc'd of such a Repentance! *Once a Whore and ever a Whore*, says the Proverb, upon very good Grounds: For tho' it be possible for a *St——n keeper*, or *She-Libertine* to become penitent, yet we ought to have good Proofs to demonstrate their Repentance as we have Over Acts before of their being Criminals; sure I am wretched are these Shifts which our *Keepeers of Quality* bent to their own Destruction have found out to delude themselves! But they will stand them in no stead at the Bar of the Great Tribunal: No nor quality their desponding Consciences upon their *Death-Bed*; for (with the D—— of D——) Men have a *different View* of sinful Pleasures when they are to be for ever separated from them, to what they had while they were in Pursuit of them: And those Arguments which then appear'd favourable to the Gratification of their Lusts, will now be seen in their true Colours,

lours, to be *Deceit and false Delusion*. And therefore the great End of our Religion is to wean us from the Body ; to fit and prepare us for the *Spiritual State* : For we must be in some sort, made like unto it before we enter into it ; and that is to be done, while we are in this Life, but not on a *Death Bed* : ('Twas an Aggravation of the D—— of D—— Adulteries, that he deferr'd his *Repentance* till he could Whore no longer.) Now of all Sins, those of the *Flesh* are the most opposite to the *Spiritual Enjoyment* ; (and consequently are attended with greater Aggravations than other Sins) and therefore the *Flesh* is to be kept under, even in our lawful Allowances ; we may Sin by Excess in them : How much less then are forbidden Pleasures, such as Fornication and Miss-keeping, to be allow'd of ? For all these do proceed from an Inordinate Affection ; which of it self is a Sin. It was this Sin of *Lust*, for which the World was drown'd, Sodom burn'd, and the *Canaanites* utterly destroy'd, *Lev. 18. 27.* God has pour'd greater Vengeance upon no sort of Sin. Many late Examples might be given, King *James I.* in his *Βασιλικὸν Διάλογον* to Prince *Henry*, particularly observes that this Sin of *Miss-keeping* is often punish'd with want of Lawful Issue, or the Death of those we have ; and he gives his Grandfather King *James V.* for an Instance ; who doated on lewd Women, and lost both his Sons most unfortunately, and left his Crown to an Infant Daughter : And, on the other Hand, he observes how God had bless'd himself with a greater Gift of Contingency, and a numerous Issue : As he did in both Respects to his Son King *Charles I.* But King *Charles II.* had no lawful Issue. How many Noble Families in *England* might be brought as Instances, to confirm this Observation, whose Honours are fallen, or gone into Collateral Families, for want of lawful Heirs, from the most remarkable Corrupters of the Marriage Bed ? But I will not take up time in this ; I refer you, for the Aggravations of *Conjugal Perjury*, and God's Punishment upon it, to the *Homily* against *Adultery*, and *The Whole Duty of Man*, upon this Head.

Thus *Gentlemen*, having explained to you the Nature and Aggravation of *Conjugal Perjury*, I shall change that *doleful Scene*, and now bring on the Stage some *Satyrical Remarks* on the gay, brisk, modish Vice of *Keeping Misses* ; a Sin (as a Noble Author observes *) "*Grown so* * The Lord Sb——
"*in Fashion, as the great Custom of the Fashion* in his Book of Es-
"*has overcome the Sence of the Sin ;* being a says.

Vice so common, as its Commonness makes many forget it is a Vice ; Nay, *Gentlemen*, some of you that are *Atheistical*, are so far from condemning the Sinfulness of it, as as you pretend, as was hinted before, to justify its Practice, as not sinful. But for these *Atheistical* sort of *Whoremasters* they are only to be shut up with a *Red Cross*, and a *Domine Misere* upon their Doors ; that they may be branded so for the Plague of their Impiety, as to keep in their Infection to themselves :
These

Husbands of Quality that keep Misses. 97

These Atheistical Cullies are steering directly before the Wind, with a full Sail to Hell.

And therefore you Cullies of *Quality* (especially if you are Marry'd Husbands) do wisely in not binding your selves to your Whores in *Health and Sickness*, for then they are not only useless but chargeable, and therefore you tye your selves to your Misses, not 'till *Death doth you Part*, but 'till your *Miss's Beauty dies decay*, or your Passions change; for *Miss-love* must still be passionate, *because it ceaseth to be Love*, having no other Motive to cherish and maintain it. And therefore, (Gentlemen) usually *your Love expires as soon as your Miss's Beauty breaks*; or may be sooner, if you be taken with a more agreeable Object, for your present Fancy and Convenience; for tho' most of you Miss-keepers love constantly, yet few are constant in their Amours; you are still loving, but 'tis *Women*, more than a *Woman*: What a brave World do we live in, when *new Sets of Misses* are now grown modish Marks of Greatness? But remember, *Gentlemen*, how it far'd with the D—— of D———on his *Death Bed*; he had then, as he tells you himself, a *different View of Things*, and so will you, when you come to die.

Really, Gentlemen, the Drunkards in *St. Paul's Days* were a kind of sober Men to you *Husbands of Quality that keep Misses*; for they knowing their Deeds were evil and scandalous, had so great a Sense of *Modesty and Shame*, (tho' not of Sin) as to cast a Veil of Darkness over them, to hide themselves and their Debauchery from the Sight of others; which is imply'd by *St. Paul's* saying, *Those that are drunken, are drunken in the Night*: But the Debauchees of our Times (I except not a Man of them, from the *Keeping Duke* to the *Whoring Cit*) so glory in their Shame, they expose their Persons and Vices to the open Sun-shine and Publick Assemblies; and are so far from casting a Veil, either to cover their own Shame or their Miss's Painted Faces, as many of them that are young Sparks, (nay others that are more than *Middle-Aged Sinners*) allow their *Misses Coaches* to themselves, but with Coachmen in their own Livery, for fear all might not know whose *Misses* they are, and who keeps them: Nay the late D—— of D——— (*the greatest Admirer and Keeper of Misses this Age has known*) not only doated on Miss *Campion* while she liv'd, but *Erects a Tomb to her Memory* after her Death. * But what was all this, but to shew to *Latimer's Parish* (where *G. D. D.* has Erected a Tomb and Epitaph to the Memory of his *Kept Misses*) that his Lewdness scorn'd all

* Of this you have a large Account in my First Answer to D. K——.

sober Men's Censure, as well as it defy'd the Great God's Punishment.

But pray, *Gentlemen*, remember this base Species of *Mercurial Miss-love* is grown as very common as your Misses are, who are as impudent in their Carriage, as lewd in their Actions: So that 'tis now grown a disputable Question, *which now abounds most in London, Hackney-Coaches or Hackney Misses, Tradesmen, or Trading Women?*

Thus (Noble Cullies) is *Impudence* become a kind of staple Commodity in our Kingdom of Love, it being now-a-days esteem'd a shameful Meanness of Spirit in a *Young Gentleman*, to be out of Countenance for *keeping a Miss*, but grown no shame at all to keep one; they being now looked upon but as Marks of *Greatness* and *Riches*, and Signs of *Health*, *Fashion*, and *Gaiety*; but never in the least thought to be the sad Effects of *Sin*, *Shame*, *Folly* and *Wickedness*.

O *strange Change!* that *Sin* should be thus supported by a customary *Impudence*, and *Virtue* (that is the sweetest of Pleasures) suppress'd by a General Custom. Thus the tolerated Mode of *Keeping Misses* has taken away both the Shame and Conscience of committing Whoredom. Yea as Debauched as our Age is, we ought not to cast our Faults on it, for there can be no Time so bad, as to render Sins necessary; for *General Custom* can never justify particular Faults, since *we might all live well*, under so Chaste and Pious a King and Queen as *England* is now blessed with, *if we did not spend our Time ill*: For the Will in their immediate Operations, neither depends, nor moves by the Temper of the Body, or the Fashion of the Times, but by the *Motions of the Mind*, in their own Resolutions.

Thus, *Gentlemen*, you are all (I mean all you that are *Keepers of Strumpets*) meer Drudges to your own Vices, and so dissonant to the swelling Sound of your mighty Titles, that you generally live and die Slaves to your Libidinous Apperites; for you are no sooner enamour'd with the Painted Cheeks, the Pencil'd Eye-brows, and Theatrical Performances of some Actress, or Orange Woman's Daughter, but Proposals are made to Miss CHINA (by a proper Agent) of being maintain'd like a Lady, besides a comfortable Settlement in Case of Death: Then the *Accursed Bargain is struck*, and perhaps that Night the Dignify'd Adulterer, or keeping Lord, is permitted Enjoyment, and if your Miss has the Fortune by the Help of some other *Private He-Friend* to Pless her Keeper with a sprightly Bastard, she then makes you so Proud of your Performances; *strange that Men of distinguish'd Sense and Judgment should be thus bubb'd!* that if she had but Cunning enough to improve the Advantage, she will soon coax the fond Daddy to line her Cabinets, add to her Maintenance, and mend her Settlement; for he that has so little Prudence to keep a Whore when he has a *lawful Bed-fellow*, is always Fool enough to be made her further Bubble, upon every pleasing Occasion: For, *Estate and Title*, tho' they often
secure

Husbands of Quality that keep Misses. 99

secure a Great Man from the Scandal of his Crimes, yet they never can protect him from the Subtilties and Sorceries of his Whores and Flatterers.

But, Gentlemen, I hope this Satyr entitled *Conjugal Perjury*, Address'd to the Husbands of Quality that keep Misses, will be found Bold, and convincing enough to reform such Noble Cullies who live in that Scandalous Sin: But since Fools and Rakes are the Major Part of the World, I must expect Abundance of Enemies upon the Account of this Satyr on Whoredom; but as I hate the one, so I don't fear the other, and shall be unconcerned at the Resentments of both: Chastity is a Thing no Man need to be ashamed of, and he that is afraid to defend it, deserves not the Title of an Honest Husband. If these Random Shot hit some Whoremasters of Quality, they have no Reason to complain, since I could have as easily descended to Particulars; (as I have in some few Instances) as I have wrote in General Terms: However, a Satyr upon Conjugal Perjury is certainly a proper Appendix to my Remarks on the Hazard the D—— of D—— run in living so long in that vile Practice.

I own my Addressing an Essay upon Whoredom to the Men of Quality that keep Misses, is a Boldness that is not common; (for I do not know that they were ever talked to before upon that Subject) however, a Reformation of Manners is as necessary for Dukes and Lords as for meaner Persons, and not to derogate from those Excellent Reformation Sermons that were Preach'd both in Bow-Church and at Salters Hall, I must take the Liberty to say, that some of their Directions were a little too General to affect the Hearts of some harden'd Sinners: I have therefore in this Address to the Keeping Cullies, discover'd a Shorter Way to reform them by setting a Brand upon such Husbands of Quality that live in the Act of Adultery.

I call my Satyr *Conjugal Perjury*, as the being false to the Marriage-Bed strikes at the very Heart and Life of the Marriage-Knot, and dissolves it, and is the most Scandalous Perjury that can be named; "Men (says the Ingenious Author of the World disrob'd) can never be truly foolish or compleatly wicked, without they are "Followers of Women: But to tempt them and then keep them in Lewdness, is Ten Times worse.

For who can be accounted Wise
Tho' ne'er so Rich and Noble,
That's drawn by Lust, or Harlot's Eyes.
To be a Keeping Babbler?

I know, Reader, some will think me a little too Bold with the Lords and Ladies of sinful Quality, that would approve of my lashing the Little Sinners: But I am not of this Opinion; for whatever some little sneaking Christians may think, no Man can be too Plain and Bold in Exclaiming against Whoredom, Drunkenness, Swearing, &c. as I think, since it rained Fire and Brimstone upon Sodom and Gomorrah, there was never the like. If it be not Time
to

to be plain and short with Husbands of Quality that keep Misses, however dignify'd and distinguish'd, it is Time the World were at an End.

I confess the Physick I give is extream bitter, but the Age is dangerously Ill, and the Remedy (as I shew in my Address to the Keeping Cullies) must be something violent to be Effectual. Sin is Entrenched in an Advantageous Post, and there is no coming to it in the Ordinary Way; 'tis no Battering of the Out-works, nothing but Bombs and Fireworks will dispossess it: I have therefore in this Essay upon Conjugal Perjury, given the Husbands of Quality that keep Misses such a frightful View of their Lewd Practices, as may either scare or shame 'em into Chaster Lives.

Now if after such Honest and Candid Dealing as this, I should fall in the Defence of Virtue, or for exposing Vice, 'twould (as I said in my First Answer Dr. K——) be Great and Honourable, and I should only Pity and pray for those that hurt me. And therefore let my Enemies speak and Act as they please, I here endeavour to imitate that truly Pious and Courageous Divine, Mr. William Biffer, in speaking of Plain English, and cannot but blush for those Cowardly Christians who have so little Zeal for the Glory of God, or the Conversion of Sinners, as to call me Bold and Daring, for calling Adultery Whoredom in Dukes and Lords. We are like to have a Reformation of Manners, when 'those shall be call'd Bold that dare step out of the Common Road, to reprove and expose Whoredom! Well, I cannot but say it, there is Dryden Leach the Printer, and James Roberts the Publisher of this Book, have (by Printing their Names to it) shewn more true Zeal and Courage to suppress Vice and Debauchery, than some Reverend Gentlemen I could here Name, who Preach up a Reformation of Manners, but out of their Pulpits think it a Bold Thing to expose the Adultery of Great Men: But by your Leave Gentlemen, it is no Boldness (but a great Truth) to tell a Miss that is kept, she is but the greater Whore for being a Duke's Miss, or prove Adultery a Damning Sin. I shall therefore never think it the least Boldness, that I argu'd the Hazard of a Death Bed-Repentance, from the Adulterous Life of the D—— of D——. But if the World will call me Bold for daring to speak Truth, let it be but allow'd that I have made (either in this Address to the Husbands that keep Misses, or in my Answer to Dr. K——) any Advances towards the Destruction or Discovery of Vice; and but One, tho' the shortest Step towards the Support of Virtue, which I suppose no Man will be so unjust to deny me, I have gain'd my Grand Point in exposing Conjugal Perjury. However, in this Essay upon Whoredom, I have Drawn my Pen against that lewd (tho' fashionable) Practice of Keeping Misses, and, as it was the D—— of D——'s Darling Vice) have Address'd it to the Husbands of Quality that keep Misses.

F I N I S.



